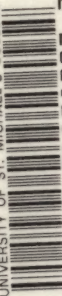


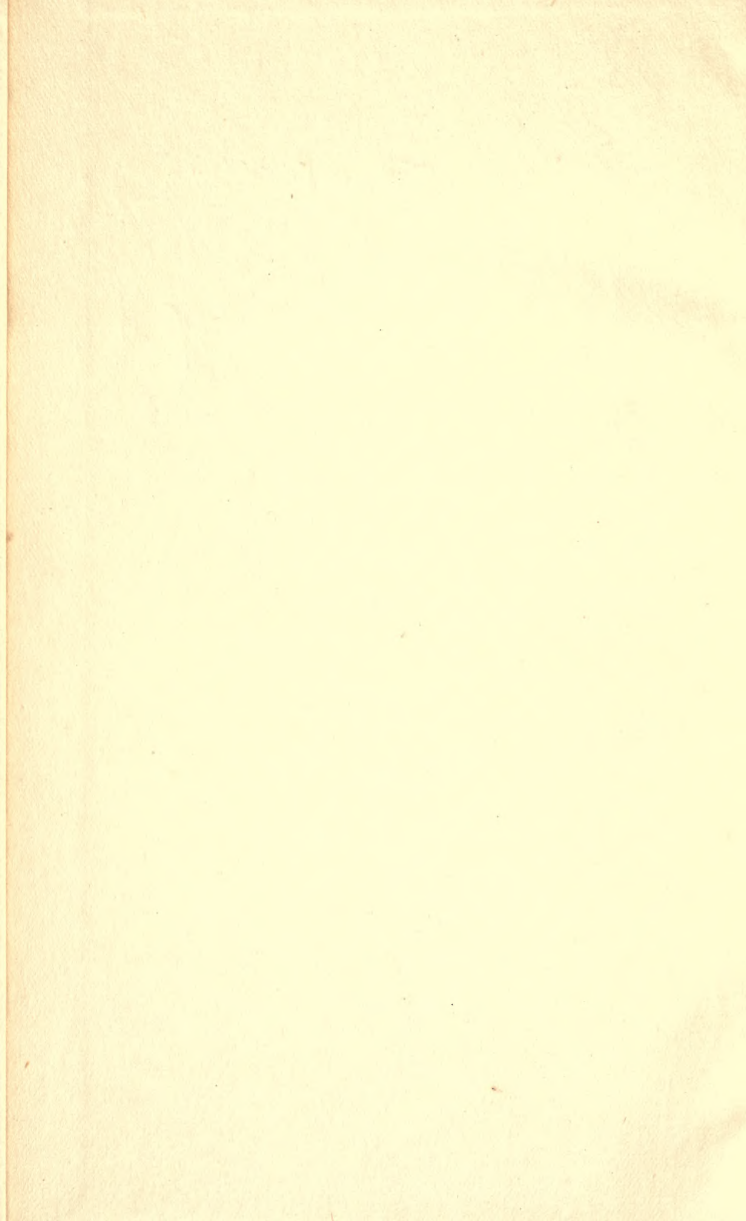
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*OUR LORD'S
LAST DISCOURSES*

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OUR LORD'S LAST DISCOURSES

MEDITATIONS ON CHAPTERS XIII-
XVIII OF THE GOSPEL OF ST. JOHN

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of the Oratory



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AUTHOR'S PREFACE

THE discourses of our Lord after the Last Supper, His prayer to His Father before entering Gethsemani, have an extraordinary attraction for those souls with whom the reading of the Gospels is a familiar practice.

This attraction is explained by the unique character of these words transmitted to us by St. John, by the hour in which they were pronounced, and by the ineffable splendour of the realities they reveal.

With a few rare exceptions, the Evangelists relate nothing to us beyond the public teachings of the Divine Master. Here, on the contrary, alone with his Apostles, in an intimacy in which He suffers all His tenderness to appear, He speaks to them as His friends, as His brethren.

And these discourses are the last that in His mortal life He will hold with them, the words they will hear are *the last* that will fall from His lips, in these last peaceful moments He is spending with them before *the hour* He has on many occasions announced to them: this hour, now so near, when He will deliver Himself up to His enemies, to be judged, condemned, and crucified.

Undoubtedly, after His resurrection, and in order to convince them by apparitions which shall dissipate all their doubts, He will come back sometimes into their midst, but soon the final separation will come. Then what will be their condition here below? What will they do? Upon whom and upon what can they count to fulfil their mission? Mark well, these questions will force themselves upon every one of the disciples of the Saviour in the ages to come; they force themselves upon each one of us, as painfully as upon the Apostles: what they suggest it is as important for us as it was for them to know.

This is precisely what Jesus has sought to teach, to them and to us all, in His discourses and in His prayer, for He takes special care to let us know that while He is speaking to His Apostles, we are present to Him as truly as they are, and that we all have the *right* and the *duty* to take to ourselves His teaching and His prayer.*

Blessed be His name for this inestimable benefit ! Truly, if it were not He who speaks to us—He, our Saviour and our God—could we ever believe in the reality of the boundless perspectives He discovers to us, in the infinite ambitions He awakes within us, in the solemn promises He makes to grant everything we shall ask in the order of our eternal good ? Might we not shrink, afraid, before the total immolation, the absolute abnegation of self to which He invites us, so that, all being one in Him and in His Father, as He and His Father are one, the world may believe and know that Jesus is sent us by His Father ?

But since not one of the faithful is excluded from this blessing, it is assuredly to enter into the loving designs of the Saviour to endeavour to bring it as much as possible within the reach of every Christian soul. Nor is it enough for this to put simply the sacred text in his hands; to explain it in some measure is indispensable. St. John in his Gospel has but given us in fact the substance of the discourses of Jesus, which formed the nourishment of his soul during the years of his long life; and in what he communicates to us, his loving and contemplative soul expresses in brief and simple propositions, “ which are co-ordinated without being subordinated,” in such sort that the reasoning which connects them does not appear, though in reality all follows in ordered sequence.

During the many years in the course of which we have not ceased to meditate on this fourth Gospel, we have felt the need to penetrate to the utmost of our power the profound sense of the words of the Incarnate Word, to bring

* John xvii. 20. See the Commentary, pp. 66 and following, 215 and 216, 219 and following.

out the hidden bond that links them together, one throwing light upon another. And we have done this work while studying and being assisted by the best commentators in the past centuries and in our own time.*

But what will it serve us to have understood, if we do not apply ourselves to ponder in our heart, as Mary did, the admirable ways of God, in the work of our redemption, that we may know better the meaning of that great hope attached to our vocation, what are the riches and the glory destined for us by God, and what the super-eminent grandeur and efficacy of the power He places at our service, from the moment that we believe in Him and in His Son. May our Lord, then, deign to give His blessing to this little book, that it may help souls to communicate more fully in that bread of life which our Sovereign High Priest offers us in His discourse and in His prayer. Even as He presses us to nourish our souls with His adorable Body and Blood, even so He presses us also to open ever wider the eyes of our soul to the pure and life-giving light of His word. The more unceasingly we place ourselves beneath its action, the more will the infinite beauty of the gift of God exercise its charm over us; more and more it will attract us, captivate us, till nothing will appear to us desirable in comparison with it. And then will the promise of Jesus be realized: "If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you."

* St. Augustine, *In Joannis Evangelium, tractatus cxxiv*; St. Thomas, *Expositio in Evangelium Joannis*; Maldonatus, *Commentarii in quatuor Evangelistas*; Bossuet, *Meditations sur l'Evangile*; Duguet, *Traité de la Croix de Notre-Seigneur Jesus Christ ou Explication du Mystère de la Passion selon la concordance*; Westcott, *The Gospel according to St. John with introduction and notes*.

INTRODUCTION

IN order fully to understand the last discourses of our Lord with His Apostles, it will be useful to recall His teaching during the course of the day on that last Tuesday when Christ terminated His Public Ministry.

To the Pharisees, witnesses of the miracles which proved the Divinity of His mission, witnesses of the sanctity of His life, which defied all reproach, our Lord had put the trenchant question to which they could find no answer: "What think you of Christ? Whose Son is he? If he is only the Son of David, why then doth David call him Lord?" Then, before all the people, He told them of the malediction their pride and hypocrisy were bringing upon them, and exhorted them to resist His appeals no longer. "Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light."

To His disciples He had predicted the complete destruction of the Temple, the persecution that awaited them, the ruin of Jerusalem; He had taken the opportunity to speak to them of the end of the world and the last universal judgment, and to exhort them to vigilance and fidelity in the accomplishment of their mission; and finally He had spoken with them of what was to be the terrible prelude of their future trials, His passion and His death. It is not difficult to imagine into what trouble and anguish such revelations must have thrown the disciples. In spite of what their Master had never ceased to teach them concerning the exclusively spiritual character of His kingdom, they were always hoping that Jesus, the promised Messiah, was going to become the King of the world.

What was the meaning, then, of these terrible warnings? Did they ask it of Him on that next day when they were alone with Him outside Jerusalem? We do not know. But St. John has preserved for us the discourses Jesus held with them after the Last Supper, discourses intended to calm their fears and to enable them, after the frightful tempest which had taken their Pastor from them, to gather themselves together, and to strengthen again their faith which had been so profoundly shaken.

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§ 1. THE DISCOURSES PRONOUNCED IN THE CENACLE—*Continued.*

4. The revelation of the Father is only possible in so far as the disciples have at heart the keeping of the commandments of Jesus. That is the proof of their love. And the Father will send them the Comforter, who shall recall all that Jesus has said to them. Let them not then be alarmed because He is going to His Father, for He leaves them, and will give them, His peace. (xiv. 22-31) - - - - - 61

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1. Jesus explains to His disciples the nature of His union with them. It is a living, organic union. Its grandeur is infinite. It is voluntarily accepted: it can be forfeited. It is maintained by an invincible faith in His love, in His word, in His promises; by an ardent desire to respond to this love by a perfect obedience. (xv. 1-10) - - - - - 69
2. Obedience, although it is the source of a super-abounding joy, even the very joy of Jesus, involves nevertheless a total immolation, having for its one end the bringing of the disciples to love one another with a love of which Jesus Christ is at once the model, the principle, and the aliment. This love is obtained by prayer. (xv. 11-16) - - - - - 84
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6.	Lastly, the Holy Spirit will put the Apostles, and all those who, through them, will believe in Jesus, into intimate union with their Saviour, who will be constantly present in them, although invisible. This presence will not preserve them from trial, which will never cease in this world, but out of the trial will spring an ever-growing joy, by a fuller possession of the truth, and a firmer certainty of obtaining all the graces they shall ask in the name of their Saviour. (xvi. 16-24) - -	122
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Section I.

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Section 2.

1. It does not follow that, because Jesus has accomplished the work for which His Father sent Him into the world, the work itself is finished. Hitherto limited to the Jewish people, it must, through the ministry of His disciples, be continued and extended to all nations. Jesus prays His Father for them, asking Him to keep them, and to let them taste in its fulness, in spite of their being left alone in the world, the joy which His sensible presence had begun to give them. (Verses 6-15) - 145
2. The joy that Jesus promises His disciples does not exclude suffering. Inheritors of His word, having for their mission to preach it to the world, in the midst of which they must live, they will be exposed to the hatred of those who hate the truth, and this is why Jesus prays His Father to preserve them from the malignant spirit, to sanctify them by His truth, so that, at His word, they may go into the world, and continue the mission with which He was Himself invested. (Verses 14-19) - 154
3. Jesus has prayed for His Apostles: He prays finally for all those who, in course of time, will believe in Him through the teaching of the Apostles and their successors. These also are called to be one with Him, and through Him with the Father. These also are called to promote the consummation of all in one, by bringing the world through the perfection of their charity to believe and to know that we are loved by God with the same love with which He has loved His Son. (Verses 20-26) - 169

PART FIRST: THE LAST SUPPER

(St. John xiii. 1-30)

§ 1. The Washing of the Feet

I. *The Narrative.*

Before the festival day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. (Verse 1.)

IT was Thursday; the Pasch was to be celebrated by the Jews on the following day. Our Lord knows that this is the day marked out for His death. He is the true Lamb, prefigured up to this time by the Paschal Lamb; the hour is come when He is to be immolated; the reality is to succeed to the shadow; the true Pasch is about to take place when humanity in the person of its Head will pass from this world to God. But if Jesus knows that in dying for men He will give them the greatest proof of His love, He foresees also that this ignominious end will be a formidable trial to the faith of His disciples, and in His tender kindness He wishes to forearm them. And first, by the washing of their feet, He will remind them that, having come into this world to purify them from their faults, to save them, and to serve them, they must not be scandalized if He goes so far in their service as to make Himself a victim for their salvation; and at the same time He will reveal to them that being associated with Him in His sanctifying mission, they must accomplish it by following His example. Further, by predicting the treason of Judas, He will show them that His death, however ignominious, is freely accepted by Him, and must not therefore make them doubt the Divinity of His mission.

It is true the Apostles did not understand at first the meaning of our Lord's actions, nor of His words. Nevertheless, they found in them a grace which brought them back

and attached them definitively to the Master Who, having loved them always so dearly, proved to them on the eve of His death that His love was beyond limit, and surpassed all they could have conceived or expected.*

And supper having begun,† the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him,

Knowing that the Father had given him all things into his hands, and that he came from God and goeth to God,

He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

After that, he putteth water into a basin and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. (Verses 2-5.)

Let us attend carefully to each detail of the Gospel narrative, that we may better appreciate the incomparable grandeur of the action it sets before us, and better understand its significance.

We are in the Cenacle; the disciples surround their Divine Master at the table. With Him they are preparing to celebrate the Pasch. Judas the traitor is there. Jesus knows his diabolical plot. He sees Himself on the threshold of death, on the point of returning to God from Whom He came, and returning through what frightful paths of humiliation and suffering! Of all that awaits Him this very night, the fearful agony in which His holy soul will be shortly

* "He had always loved His own, says the Apostle, but what He did at the end of His life surpasses all that He has done for them since He had drawn them to Himself. As at the wedding feast of Cana, so now He has kept the best wine unto the last. He ends His life by putting the last limit to His charity. He carries His love to an unheard-of excess. He does more than one could have hoped from His loving-kindness." (Duguët, *Explanation of the Passion*.)

† "The Greek text does not admit of the translation, 'supper being ended.' They had placed themselves at table, the first cup had passed, the guests had just made their ablutions, but had taken their places, their feet still covered with the dust of the road. It is probable that our Lord took advantage of the circumstance of this customary ablution to finish what the Apostles had begun, washing their feet after they had washed their hands." (Fouard.)

plunged, the outrages He is about to endure, the anguish of the scourging and the crucifixion—of all this nothing escapes Him. The bitter waves of His Passion will presently overwhelm Him. Now, for the moment, He is restraining them, and in His sweet and adorable peace, in His absolute sovereignty over all creatures, He rises from table to prepare His disciples for the great mysteries of the institution of the Holy Eucharist and of their consecration.

On reading this short but solemn preface by St. John, the thought at first suggests itself that Jesus is about to denounce the traitor, and make him feel the power He has received from His Father.

Not so. The Divine Lord, into whose hands His Father has given all things, will indeed exercise His almighty power, but not to condemn nor to punish, but to perform a work of fruitfulness and life

The hour has come “to perfect the great work, of which up till now He has shown only the rough sketch and outlines. He is about to give to His flock pastors who should have His own authority. He must, in making them priests, put into their hands the victim they were to sacrifice until the end of the world. . . . This is why Jesus Christ prepares them for this high dignity by the example of His humility, and by the care with which He purifies them from the smallest stain. It is because of this that, leaving the table, He is about to dispose them for mysteries as yet hidden, but of which they will soon comprehend the awful sanctity. It is because of this that He humbles Himself before them in a new way, and one of which the Gospel gives us no other instance: that He may impress upon them to what a new degree of honour they are raised, and how they must respect, so to speak, in their own persons, the majesty of His gifts, and the divinity of the sacerdotal office He is about to confer upon them.”*

Blessed be the Divine Spirit Who inspired the Evangelist to preserve for us all the details of this scene, details of such

* Duguet, *Explication de la Passion*.

priceless value to our love. Jesus lays aside His garments, as was the custom of the slaves; with His own hands he pours water into a basin, girds Himself with a towel, and begins to wash the feet of His disciples, and to wipe them. He will permit no one to assist Him; nothing either of trouble or abasement is to be spared Him. As He has left His Father, despoiled Himself of His glory that He may appear as one of us, so now He divests Himself of His tunic that He may perform this humblest of services for His disciples.

In abasing Himself before them, He abases Himself before each one of us, so that henceforth "our faith in ourselves may cease to lead us astray, and that we may humble ourselves in our infirmity, beholding at our feet, weak under the rags of our garment of flesh, the Divinity itself, and that in our weariness we may rest on it, so that when He raises Himself, He may raise us also with Him."*

II. *The repugnance of Peter to this act of humiliation.—*
Until now the apostles had not understood what their Master was about to do. They remain silent and confused. But when Peter sees Him at his feet, he cries out.

He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter.

Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

For he knew who he was that would betray him; therefore he said: You are not all clean. (Verses 6–12.)

* St. Augustine, *Confessions*, l. vii., ch. xviii. 2.

All the commentators call attention to the strength of the original text, which renders so strikingly the energy of the Apostle's protest. *Thou, to me, Thou wouldst wash my feet! Never!* It is Peter all over, with the ardour of his impressionable, loving, and devoted nature. With patient kindness Our Lord sets His faithful disciple on his guard against the impetuosity of his feelings, legitimate though they are in the source they spring from.

"Thou knowest not now what I do, but thou shalt know hereafter." This gentle answer ought to have sufficed for Peter. He saw in His Master the Christ, the Son of the living God;* was there need of anything more to convince him that Jesus had His reasons for abasing Himself to a service reserved for slaves? Was anything more necessary to bring him to a humble and filial submission? Assuredly not, if faith alone had inspired his first movement; but his faith was not yet pure enough; there was too much of his own will, too much self-confidence mixed with it. Peter does not yield; he persists in letting his heart speak rather than his faith. "Thou shalt never wash my feet." Jesus answers: "If I wash thee not, thou shalt have no part with me." At this grave warning, Peter enters into himself, his faith reasserts itself, and he eagerly invites the ablution. "Lord, not only my feet, but also my hands and my head." Here again his ardour is excessive; he does not understand that it is a question, not of exterior cleansing, but of spiritual purity, and Jesus once more sets him right. "He who has been washed needeth not but to wash his feet, and is clean wholly; and you are clean, but not all."

Thus did Jesus show to Peter that this exterior purification was the symbol of the interior purification which, to the end of his life, he was to beg his Master to work in him. "Because you are one of My friends, because you love Me,

* Jesus, having asked His disciples, "And you, whom say you that I am?" Peter had responded: "Thou art the Christ the Son of the living God." (Matt. xvi. 16.)

do not imagine that you can walk henceforth full of confidence in yourself, secure in your own justice. To exercise your priestly functions holily, to offer My sacrifice worthily, you must be profoundly convinced that a greater purity is always needed, and that this purity I alone can give you. If I do not wash you, you will have no part with Me. Seeing Me perform the office of a slave, and washing your feet, fills you with confusion, and draws forth your indignant protests. Wait a few hours, and you will see Me in quite other humiliations; it will not then be water that I shall take to wash your feet and those of your brethren. I will purify you in My Blood. And whilst now you are crying out, 'Never, never shalt Thou wash my feet,' by-and-by you will come to Me daily, begging Me to purify you from the stains that contact with the world has caused you to contract."

The last words of our Lord show us that in washing the feet of His disciples He had also in view His desire to touch the heart of Judas, for He makes use of the occasion to give the traitor a hidden warning. "You are clean, but not all." And if, as there is reason to believe, Peter was the first before whom the Lord knelt, how could Judas, startled by these words, how could he so harden himself as to accept, without breaking down, such a service as that His Master should wash his feet? He has given himself to the devil, engrossed by his sordid passion, and the more direct warnings which will presently be given him will glide over his soul without leaving any impression.

Make my heart melt, O Lord Jesus, in the contemplation of this mystery of humility, mercy, and love. Happier than Peter, I am better instructed than he was at the moment when Thou didst humble Thyself before him. Like him, I am covered with confusion when I behold Thee at my feet, but I will not withdraw from the service Thou desirest to render me: it will be infinitely sweet to receive it from Thee, to learn to what a point Thou art meek and humble of heart, and with what confidence, simplicity, and self-abandonment I can discover to Thee all my infirmities.

III. *Commentary of Jesus on the act He has just accomplished.*

After he had washed their feet and taken his garments, being sat down again, he said to them : Know you what I have done to you ?

You call me Master and Lord. And you say well : for so I am.

If then I being your Lord and Master, have washed your feet ; you also ought to wash one another's feet.

For I have given you an example, that as I have done to you, so you do also.

Amen, amen, I say to you : The servant is not greater than his lord ; neither is the apostle greater than he that sent him.

If you know these things, you shall be blessed if you do them.
(Verses 12-17.)

The Lord Jesus has given the example: He proceeds now to teach His disciples that they are to imitate it. Alas ! our poor hearts are so made that, although "it is more blessed to give than to receive,"* we are almost always more inclined to receive than to give. If our Lord had not joined the lesson to the example would the disciples, should we ourselves, have understood that we must imitate it ? Wondering and confused we might be to see Jesus washing our feet, but should we have been convinced that we have the same duties to fulfil towards our brethren ? We think much more readily of our rights than of our duties. How much more inclined we are, if we receive a benefit, to hug it to ourselves in selfish enjoyment, than to be preoccupied with how to pass on to others what we have gratuitously received ! This is why, after having put on His garments and resumed His place at table, our Lord addresses this question to His disciples: "Know you what I have done to you ? You know that I have washed your feet, but why have I done it ? You shall hear. You call Me Master and Lord, and you are right, I am ; and you—you are My disciples

* Words of Jesus quoted by St. Paul. (Acts xx. 35.)

and My servants. If, then, I have washed your feet, I who am your Master and your Lord, you ought also to wash one another's feet, and you are the more obliged to this because no servant is greater than his lord, nor apostle greater than Him who sends him."

Therefore, there is no excuse, no evasion, possible; the example our Lord has given us, we must follow; what He has done, we must do likewise. In face of so formal a precept we cannot apply ourselves too closely to the examination of what this example means, and what the commandment implies: "Do to your brethren what I have done to you." It is evident that the material act accomplished by our Lord is not, properly speaking, the object of the commandment. Why did He say first to St. Peter, "What I do thou knowest not now, but thou shalt know hereafter"; and then to the apostles, "Know you what I have done to you?" except to warn them that the action itself is essentially symbolic, and that beyond the sign they must see the thing signified; that therefore, they must not stop at the exterior act, but penetrate to the inner dispositions of which this act is the manifestation.

These dispositions are revealed to us by words spoken on another occasion. "Learn of me, because I am meek and humble of heart."* Our Lord is sovereignly humble, because, divinely enlightened, He comprehends as no other could that in His humanity He is nothing by Himself, that He has received all, that He can therefore glorify Himself in nothing, that He must refer all glory to God. Because He has received everything, He thirsts to forget Himself, and to give Himself without measure to others for the glory of God. Because He is nothing in Himself and by Himself, He longs only to annihilate Himself, and to put Himself, in a very true sense, beneath the feet of all, to give up to His brethren all He is, to submit Himself to them in order to fill them with what He is, and to unite them to God. His humility is indissolubly bound up with His

* Matt. xi. 29.

charity and His tenderness. Well, His humility must be ours. No matter with what gifts He has loaded us, with what dignity He clothes us, with what authority He invests us, we must never lose sight of the truth that what is our own and natural to us is our baseness; that we have received nothing that has not been given to us for the glory of God and the good of our brethren, and that to confess this is not enough, that our humility will be "simply a disguised pride if it does not subject us to the least of our brethren, if it does not place us at his feet, and if it is not accompanied by a sincere desire to render him the lowliest services, whenever they may be useful for his salvation."*

"I have given you an example. I will, therefore, that there shall be no rivalry among you save for humility, no touch of jealousy save for this virtue, that you shall mutually strive to inspire each other with esteem and love for it, and that, instead of lording it over your brethren, you shall esteem yourselves happy when you are at their feet."†

And so the imitation of our Lord's washing the feet of His apostles implies first and foremost the sentiment of interior humility. And this sentiment, if it is sincere, should fill us with the desire of "humbling ourselves beneath everyone, of being prepared to embrace with joy every occasion of testifying to this sentiment, and of finding nothing low and unworthy in the ministry which subjects us to our brethren."‡ And this sincere desire will manifest itself at every opportunity; and it will always have for its end the purification of both the server and the served, and of rendering us by that more apt to possess God and to enjoy Him.

Humility has its principle in this fact—that we are nothing of ourselves, that we owe all to the absolutely gratuitous love of God for our souls. This is why humility leads to love. Knowing ourselves to be the object of an adorable condescension, the evil we see in others will not excite in

* Duguet, pt. ii., ch. ix., art. vii.

† *Id.*, *ibid.*, art. v., n. 4.

‡ *Ibid.*, n. 3.

us disdain, disgust, or aversion, but on the contrary commiseration and love; far from repelling us and separating us from him, the sight of evil in our neighbour will draw us to him; it will make us give ourselves to him, put ourselves at his service to cure him, if not by our counsel and advice, at least by the generous and very humble gift of ourselves, and by our constant, fervent prayer.

Lord, I begin to understand what Thou dost expect from me. Thou givest me light, give me the strength to live by it. Happy, blessed shall I be, for Thou sayest it, not only to *know* what Thou hast done in washing the feet of Thy apostles, but to *do* as Thou hast done. Thou hast enlightened me; make me will! And how shalt Thou make me will save in making me comprehend that Thou art the way and the truth, and that there is no other way of coming to the life but by imitating Thee, following Thee, and renouncing myself to give myself up wholly to Thy Spirit?

IV.

I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.

At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.

Amen, Amen, I say to you, he that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me. (Verses 18-20.)

Whilst He is preparing His disciples for the dignity of the priesthood by teaching them humility and self-devotion, the Saviour does not forget the traitor. He pursues him with his merciful solicitude up to the moment when, seeing he has altogether given himself up to Satan, He will say to him: "Go, consummate your crime; what you do, do quickly."

We may ask ourselves, perhaps, Of what use was this

solicitude, since our Lord knew what the issue of it all would be ?

It is one of the unfathomable mysteries in which the mind of man is lost. Let us turn our thoughts from what we cannot comprehend, and come for instruction to the school of the Divine Master. Yes, He knows what will happen. He knows how Judas will abuse His grace, He knows he will resist every appeal ; and yet He acts as if He knew it not. He leaves nothing undone that He can do, and when, as the prophet tells us, He will enter into judgment with mankind, even to Judas He will have the right to say: "What could I have done for thee that I have not done?" Who, besides, would dare to affirm that so much love was thrown away even with regard to the traitor? "I have sinned, in betraying innocent blood," he will cry. It is true that, while confessing his crime, he abandons himself to despair, instead of having recourse to the mercy and love of his Master. But that he should have felt horror of his treachery, that he should have given testimony to the innocence of Jesus, instead of hardening himself in hatred of the truth, and so filling up the measure of his malice—did he not owe this to the remembrance of the love which, up to the last minute, had pursued him with such humility and sweetness ?

What an example for us, and what a warning never to grow weary, but always to hope that, as far as depends upon us, we may keep up hope in the heart of others !

At the same time that our Lord is seeking to awaken remorse in the soul of Judas, He is applying Himself to the task of arming the other disciples against the scandal to which they will be so soon exposed. It is true He had for a long time warned them of the end awaiting Him. But now the hour is approaching, and it is more urgent than ever to prepare them for the violent shock they must sustain. "I am going to be betrayed, and I tell you before it comes to pass, that when it comes to pass you may believe that I am He."

"If our Lord had declared earlier His knowledge of the plot laid against him, Judas might have been able to complain that he was unjustly suspected; and if He had done it later, after this unhappy disciple had departed to execute his design, the apostles might have thought that Jesus Christ spoke only of a conjecture, to which the departure of the traitor had given rise. But the Son of God declaring openly, and in the presence of the traitor, that his treachery was known, it was neither possible for him to deny it, nor for the apostles to attribute the prediction to conjectures."* They could not but recognize that they were in the presence of the Messiah, of the Son of God, of *Him who is*.†

What is the link between these words and those that follow: "Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me"? They are the counterpoise of verse 16: "Amen, Amen, I say to you, the servant is not greater than his lord; neither is the apostle greater than he that sent him." In these last words Jesus brings out clearly the lesson of humility and devotedness taught in the washing of the feet: humility, devotedness, which were to suffer no exception, since our Lord's action had included Judas himself. But he had it still more at heart to show them that this humility must not make them lose sight of the grandeur of their mission. In constituting themselves the servants of their brethren with a generosity which recoils from no abasement, they must find their encouragement and support in the certainty that they are not alone, that they form but one with Him who sends them, and through that, one also with Him from whom He is sent—namely,

* Duguet, pt. iii., ch. i., art. x., n. 1.

† Compare this text with the words of Jesus, our Lord and God, ch. viii., vv. 24, 25, who orders all things, who holds the thread of all human happenings to bend them to His designs, and who predicts them by His prophets. Therefore, what might have flung them into doubt and perplexity, if it had not been predicted, ought now to strengthen their faith in Him who manifested Himself to them as foreseeing all things, and making all serve to the accomplishment of His plans.

the Father. These words are attached immediately to the revelation of the treachery of Judas. Our Lord informs His apostles of the plot laid against Him, in order to fortify them for the assault their faith is about to suffer, by telling them who He is: Him from whom nothing is hidden. And by this He encourages them to confidence, by recalling to them what they are, His messengers, so intimately united to their Master, that whosoever receives them receives Him, and through Him, the Father who has sent Him.

§ 2. Resistance of Judas. He goes to Consummate his Crime.

When Jesus had said these things, he was troubled in spirit ; and he testified, and said : Amen, amen, I say to you, one of you shall betray me.

The disciples therefore looked one upon another, doubting of whom he spoke.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him and said to him : Who is it of whom he speaketh ?

He, therefore, leaning on the breast of Jesus, saith to him : Lord, who is it ?

Jesus answered : He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon.

And after the morsel, Satan entered into him. And Jesus said to him : That which thou dost, do quickly. Now no man at the table knew to what purpose he said this unto him.

For some thought, because Judas had the purse, that Jesus had said to him : buy those things which we have need of for the festival day : or that he should give something to the poor.

He therefore, having received the morsel, went out immediately. And it was night. (Verses 21-30.)

Up to this point, in this chapter, St. John has told us with what love our Lord had endeavoured to set His disciples on their guard against the temptation to be scandalized to which they would be subjected; with what love also He had striven to induce the traitor to recognize his crime, and humble himself to obtain pardon.

Alas! the unhappy man has resisted every appeal. He has just heard this word: "Whosoever receiveth the Son receiveth the Father." But then—whoso rejects Him cuts himself off from communion with the living God. He hears it, and he will not give way; he hardens his heart.

At sight of the abyss into which the traitor is about to throw himself, the holy soul of Jesus is troubled: an unspeakable sadness fills His heart.* But justice must have its course, and, this time in a loud voice, with a solemnity which might well fill the guilty man with fear, the Lord declares openly what, up till now, He had only insinuated. "Amen, amen, I say unto you; one of you shall betray me." Dismayed, terror-stricken, the disciples gazed on one another, asking themselves who it could be. The stupor they read on every face makes them think this treachery is not premeditated, that the fall of the traitor will be a sudden one. How, indeed, was it possible to believe that one of them could entertain in his heart such a thought towards such a Master! And then each one, fearing for himself, asks, "Is it I?" Judas himself thinks to brazen it out, and seeking to remain unsuspected, dares to ask: "Master, is it I?" And the Lord, in a low voice, unheard by the other disciples, too much troubled to pay attention, answers him, "Thou hast said it."

But Peter cannot let it rest there, and whilst all are questioning each other by looks, he makes a sign to the disciple whom Jesus loved, and who was lying with his head on a level with the breast of his Divine Master: "Of whom does He speak?" The beloved disciple leans forward, turning himself a little, and resting his head on the heart of Jesus: "Who

* *Turbatus est Jesus, id est tristatus.* (St. Thomas, *Expositio in Ev. Joan.*, in h. l.)

is it, Lord?" Again in a low voice, Jesus answers: "It is he to whom I shall give the bread dipped." And dipping a morsel of bread, He offers it to Judas. It was a mark of honour. The wretched man accepts it without trembling. His mind is made up, he will go on to the end. When he went to treat with the princes of the priests, he had obeyed the suggestions of Satan, and had allowed him to enter into him. He might, however, still have driven him forth, if he had suffered himself to be touched by the humility, the patience, the gentleness of his Master. But no, he has hardened himself, his will is fixed in evil, he will not let himself be saved, he has delivered himself up to Satan, his place is no longer with the saints. In his heart the separation is consummated. It is he himself who has willed it, he has condemned himself. And then, then only, the Son of God leaves him to himself: "What thou hast resolved to do, do quickly." And he went out.

Now, it was night, adds St. John. He goes out, he leaves Him who is the Life because He is the Light, Him who had enlightened him, drawn him, inflamed him. He goes out to plunge himself into a darkness which no ray of light shall ever penetrate again. And this irremediable misfortune is consummated silently, noiselessly, without any one of the witnesses, even those who were most clearly warned, understanding the tragedy which had just been enacted. "Now none of those who were at table knew to what purpose He said this unto him." All thought that Judas had gone about some of the business that ordinarily devolved upon him, and that nothing was changed in the usual tenour of his life. Not one for a moment imagined that Judas had irrevocably determined to commit the most criminal of all crimes.

What happened then in the Cenacle is constantly reproduced in the life of the Church. The Divine Master and those who are the most intimately united with Him are constantly betrayed by false brethren. Lord, give us Thy Spirit; give us grace to imitate Thy humility, Thy gentleness, Thy patience, Thy inexhaustible goodness and kindness.

However deep our trouble, our sadness, may be, when we are witnesses to, or are ourselves the victims of, these betrayals, deign to draw our eyes to Thee, to Thy adorable dispositions; that, immediately, we may contemplate Thee on this memorable night, washing the feet of the traitor, tenderly sparing his pride, warning without wounding him at the very moment when he is separating himself for ever from Thee, forgetting all that he is preparing for Thee of humiliation and suffering, to grieve only over his loss of himself. Even when the betrayal is most evident and undeniable, give us grace not to set ourselves up as judges, but to enter into ourselves, and, in weeping over the treasons of our brethren, to weep also over our own. May their faults make us tremble for ourselves ! May they make us fear those compromises, those unavowed insincerities, those secret self-seekings, which by insensible and yet rapid degrees led Judas, and have led so many others after him, to a hardness of heart which resists Thy most tender appeals.

PART SECOND: THE DISCOURSE OF JESUS TO HIS APOSTLES

(xiii. 31-xvi.)

§ 1. The Discourses Pronounced in the Cenacle

1. *The hour of separation is approaching. This separation is necessary that the Son may be glorified, and that the Father may be glorified in the Son. It is also necessary that the disciples may prepare themselves by the practice of charity to go where He is going.*

I.

When he therefore was gone out, Jesus said: Now is the Son of man glorified; and God is glorified in him.

If God be glorified in him, God also will glorify him in himself: and immediately will he glorify him.

Little children, yet a little while I am with you. You shall seek me. And as I said to the Jews: Whither I go, you cannot come; so I say to you now.

A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

By all this shall men know that you are my disciples, if you have love one for another. (Verses 31-35.)

THE going out of Judas is the starting-point of the last discourses of Jesus with His Apostles. Begun in the Cenacle, they continued all along the way that leads to Gethsemani. At first, the Saviour's words raise on the part of the disciples questions to which He responds; but after leaving the Cenacle, a sort of religious fear falls upon the eleven; they no longer dare to ask what they desire to know, and when they speak, it is no longer individually. If we consider the subjects on which our

Lord discoursed to His Apostles, we shall notice that in the first two chapters the thought of separation and of union in separation predominates; and in the two following the leading idea is that of union realized, and struggle crowned with victory. And this progression in the development of the fundamental idea gives a special touch to the exposition of the thoughts which are common to the two sections.*

Let us return now to the gospel text. The first words our Lord pronounces immediately after the departure of Judas are a résumé of the fundamental ideas He will develop as He continues. He announces His victory, His departure, the special characteristic of His society, and finally, by the example of St. Peter, He discovers to His disciples the long and painful discipline to which they must submit in order to attain to perfect union with Him.

When Judas was gone out, Jesus said: "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in himself, and immediately will he glorify him."

The traitor is gone to make the last arrangements with the Jews for delivering up Jesus to them. From that time the combat with evil that the Word made flesh came to wage was drawing to its close; His work, the work of His life, will be accomplished by His death. The Saviour knows that now God will restrain no longer the malice of His enemies, that full liberty is given them to satisfy their malice; He is to die—and by what a death! after what tortures! But what matter; this momentary triumph of His enemies is the immediate prelude of their defeat. The measureless love of God for

* This difference will appear very prominently if the parallel teachings are examined in detail:

On the new commandment of love: xiii. 34, xiv. 15, 21, 23 and following, compare with xv. 9 and following.

On the world: xiv. 22 and following, compare with xv. 18 and following, xvi. 1 and following.

On the Paraclete: xiv. 16 and following, 25 and following, compare with xv. 26, xvi. 8 and following.

On the coming of Christ: xiv. 3, 18, 28, compare with xvi. 16, 22. (Westcott.)

man will manifest itself; grace will be poured out, superabounding there where sin had abounded, flooding and destroying sin, purifying and cleansing corrupted humanity. His death therefore is not a defeat, but a victory; and the heart of the Saviour, turning away from the sight of His humiliation and His suffering, to see only the good He was assuring to His brethren, enters into a holy exaltation: "Now is the Son of man glorified."

Shall we understand at last that we are loved beyond what we could wish, or even imagine! Now the Son of man is glorified! "Why now?" asks St. Augustine. "Is it because the traitor has just gone out, and those are about to come who will seize the Lord and put Him to death? Is He glorified now, because it is the hour in which He is going to be arrested, bound like the vilest of criminals, judged, condemned, delivered up to the most shameful outrages, to death? Is that a glorification? Is it not rather a humiliation? He was not yet glorified when He raised the dead to life,* and He is glorified now that He is about to go down among the dead. He was not glorified when He was working Divine miracles, and He is now when He is about to suffer terrible human agony. Ah! there is here a great mystery. Judas goes out, and Jesus is glorified; the son of perdition goes away, and the Son of man is glorified. Is it not that, the man being once gone forth, on account of whom it has been said, "You are clean, but not all," those who are pure remain with Him who has purified them. A symbol of what will happen when the world overcome by Jesus Christ will have passed away, and no impure soul being any more found among the people of God, the cockle having been separated from the wheat, the just will shine like the sun in the Kingdom of the Father."†

See in what light the love of the Saviour for us makes Him

* When, indeed, Jesus was in the midst of working His miracles, St. John said that at that moment "The Holy Spirit had not yet been given, for Jesus was not yet glorified." (John vii. 39.)

† Matt. xiii. 43. St. Augustine, *In Joan.*, tr. lxiii., n. 2.

regard His coming Passion; this is why, in a holy transport, He hails it as a triumph. He is glorified by this fact, that now at last the work of our salvation which He had to do in this world is accomplished, the task which had been confided to the Son by the Father is finished. The Father is then glorified at the same time in His Son. But the Father is not satisfied for His Son with the glory which will accrue to Him from the finishing of His work. If God is glorified in Him, God in His turn will glorify Him in Himself, and He will glorify Him quickly. He will glorify the Son of man by raising Him from the dead, by making Him ascend to Heaven, where the Sacred Humanity of our Lord will shine with the glory of the Divinity to which it is united.* This second glory of the Son of man is the complement of the first. In the Divine counsels it is but one with the first.† The glory of Jesus Christ is one, whether it be considered in the betrayal of Judas, or on the Cross, or in the Resurrection, or in the Ascension.‡ It is the doctrine of which St. Paul reminds the Philippians. "He humbled himself, . . . therefore God hath exalted him."§ "God will glorify him immediately." This *immediately*, when the Divine Master casts His eyes on His beloved ones whom He is about to leave, gives another turn to His thought, and to the accent of triumph succeeds an accent of moving tenderness: "My little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Whither I go, you cannot come; so I say to you now."

"My little children!" Does not the term seem strange, addressed as it is to grown men, to these rough Galilean fishermen? And yet what term could better express the relation which united the apostles to their Divine Master? They are truly His children, He has planted in them the germ of His own life; but this germ, which will soon develop

* St. Thomas, *op. cit.*, in h. l.

† *Si enim non ipse in seipso, sed Deus in illo clarificatur, tunc illum Deus in se clarificat.* (St. Augustine, tr. lxiii., n. 3.)

‡ Westcott.

§ Phil. ii. 9.

and become vigorous, and will make of them other Christs, who shall raise up the race of the sons of the Most High, this germ just now hardly shows itself. Undoubtedly maturity will come, and rapidly, but pushed on by what trials ! And the heart of the Master is moved at the thought. They will be strong only when they recognize their weakness.* He warns them of this at the same time that He encourages them, telling them how greatly they are loved.

II.

My little children, I am no longer with you but for a very little time and I have to say to you even as I said to the Jews, You will seek me, for where I go, you cannot come.

To the Jews He said, "You will seek, and you will not find me, for where I go you will never come;" whilst the disciples will seek, and will end by finding Him. And St. Peter will presently hear his Master say to him, "Where I go, thou canst not follow me now, but thou shalt follow me hereafter." Still, it is true, they must wait. They are not ready yet to follow Him where He goes. They are still little children; they must grow to the state of perfect men, till they attain to the age of the fulness of Christ, according to the measure in which Jesus Christ must be formed in them.† And that this work may be accomplished in them, it is necessary their Master should leave them, and that they should seek Him. Our Lord will speak later of this necessity, and then we will examine the reasons: for the moment we must be content to receive the warning of the Divine Master, and to penetrate its meaning. "You will seek me." Seven or eight weeks earlier, talking with His disciples of His double coming, Jesus said to them: "The days will come when you will desire to see one single day of the Son of man, and you will not see Him." Days of obscurity, of trial, of suffering, of contradiction. Then the Apostles will be

* *Cum infirmor tunc potens sum.* 2 Cor. xii. 6-10.

† Eph. iv. 12.

carried back in memory to the blessed hours when they might always have recourse to their Lord, submit their doubts to Him, and call upon His almighty powers, confident that He would ever respond to their appeals.

“You will desire to see one single day of the Son of man, and you shall not see it.” You will seek Me. It will seem to you that I have abandoned you. Looking at things from outside, your condition will be no better than that of the Jews; and men will ask derisively, “Where then is your Lord? What has become of Him? What sign does He give you of His care? What of His fine promises? Where is His kingdom and His throne?” You will be persecuted, despised, hated; your power, when you have any, will be always precarious and threatened; your condition here below will always be one of waiting and seeking for Me. Never again shall I come back among you as I have been until now. Storms will be frequent, and I shall not be there to still them with a word.

“You will seek me.” Your consolation and your strength will come only from that—seeking Me: that is to say, setting before your eyes what you saw while I was with you; repeating to yourselves what you have heard; penetrating yourselves with My example and My teaching; breathing My spirit, impregnating yourselves with My life, living by faith in Me; preparing yourselves thus for the hour in which I shall call you there where I am going, where you shall at last see Me again, because your likeness to Me will be complete, your love having arrived at perfection.

This time of separation is, then, a time in which they are to grow spiritually, to be strengthened in the love of their Divine Master, a love which, stripping them of self, will make them like to Him.

It remained to tell them *how* their love was to be strengthened and purified. “A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another.” “Practise long and constantly the mutual charity you owe each other, and so make the love

grow which you owe to Me.”* Love for our neighbour is then, the means for advancing in the love of our Lord. By this means we make the lessons of His life our own, we take the impress of His character, we follow Him and we find Him. The characteristic trait of our Lord is that He is the gift of God to the world. What does He tell us of His mission in the first discourses recounted in the Gospels? “God has so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life;”† and to the Samaritan woman, “If thou knewest the gift of God, and who it is that asketh drink of thee; thou wouldst have asked of him, to give thee living water,”‡ which He is ready to give thee. Therefore, we are only truly seeking our Lord if we are setting ourselves resolutely to imitate Him, if we strive to love our brethren as He loves us, to be for them what He is for us, the gift of God. It is in this that His commandment is new, although from the beginning God had said to man, “Thou shalt love thy neighbour as thyself.”§

His commandment is new because of the novelty of the motive and aim revealed in these words: “As I have loved you, that you also love one another.” From the Incarnation to Calvary the whole life of our Lord was nothing but one perpetual sacrifice of Himself. He loved us with utter self-abnegation, having only one object: to give God to us, and to give us to God. Up till then the meaning of the commandment, “You shall love your neighbour as yourself,” had been very imperfectly understood. Did men know who was their neighbour? Did they, above all, know how rightly to love themselves, and how far their charity should go? Our Lord’s example threw a clear light on all these points.

* Duguet, pt. iii., ch. xii., art. v., n. 1. He adds: “You will learn to give your life by giving your service and your goods. You will prepare yourselves by countless small sacrifices for the one last sacrifice which will comprehend all the others.”—*Docet eos quomodo idonei efficiantur ad sequendum.* (St. Thomas.)

† John iii. 16.

‡ John iv. 10.

§ Lev. xix. 16–18, Luke x. 27.

He came to earth as the gift of God to the world, for our salvation, and the salvation of the whole world.* He prevented us with His love when we gave no thought to Him; He came first to us: our infidelities, our ingratitude, do not repel Him; He loves us in order to render us happy, and for no interest of His own—for He has no need of us or our services—with a love which flows from the fountain-head of charity. He loves us that we may possess God, to lead us to the point where God is all in all.† He loves us finally, not only as His disciples, as His servants, as His children, but He loves us as His members, as His own body, as being with Him one Christ. His commandment is, then, truly new; it is emphatically *His* commandment. It is only He who can fittingly give it, it can be given by no other than Himself. It bears His character, and only His. And therefore whoever accepts it, and will rule his life by it, proves by that single fact that he belongs to Jesus Christ. “By this shall all men know that you are my disciples, if you have love one to another.”

“From the moment that you practise this commandment, that you love one another as I have loved you, there can be no possible mistake. You must be recognized as My disciples. Such a love can proceed only from Me. To love thus, you must have learnt by personal experience what it is to be loved by Me. Those only know how to love as I love who have experienced it, who have been touched by it: which alone enables them to know and understand it. They understand that no one can love as I love if he sets any restriction on the gift of himself, if he does not apply himself perseveringly to exclude every passion which divides men, attaching them to their own particular interests, and

* “We offer unto Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that it may ascend into the sight of Thy Divine Majesty with the odour of sweetness, for our salvation, and that of the whole world.” (Ordinary of the Mass. Oblation of the Chalice.)

† *Quid enim nisi Deum dilexit in nobis? Non quod habebamus, sed ut haberemus: ut perducatur nos ubi sit Deus omnia in omnibus.* (St. Augustine, *In Joan.*, tr. lxxv. 2.)

separating them from their brethren.”* In presence of a love which *will be always infinitely above their own*, they will count themselves never to have done enough, never to have sufficiently forgotten themselves, renounced themselves, esteemed themselves as nothing. When they have given all, and consumed themselves utterly in the service of others, they will regret that they have given so little.† Once again, this love can only be learnt in My school. I alone can inspire it. It will be impossible not to recognize Me in those animated by this love. They alone, in truth, share My privilege of possessing God and giving Him.

Can I ever thank Thee enough, Lord, for these words that Thou hast left me? What a consolation, what a rest for the soul in times of obscurity and anguish, what an encouragement in our wrestling, to have so certain a sign of our union with Thee! Undoubtedly, my love for my brethren will be always infinitely below Thine. But if I find in my feelings towards them nothing opposed to Thine; if I have the desire to be always at their service in the measure of my feeble strength; if I endeavour to refuse them nothing which it depends on me to give; if I strive to accept with a very sincere humility and without bitterness whatever on their part may wound me; if I persuade myself that it is both just and good that, at all times and in all things, they should be preferred to me—what a joy in my inmost heart to hope that I am not separated from Thee! Alas! there will always be an abyss between what I would wish to be for my brethren, and what in reality I am for them. Nevertheless, to have this ideal ever present in my soul, to accept it without reserve, to ask of Thee constantly the grace to pursue it, even when my nature rises in repugnance against it, perpetually to recommence the struggle against myself in spite of all my weaknesses and falls, will it not be to me a

* Duguet.

† *Caritas Christi urget nos, æstimantes hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt, et pro omnibus mortuus est Christus ut et qui vivant jam non sibi vivant, sed ei qui pro ipsius mortuus est et resurrexit.*
(2 Cor. v. 14-15.)

sign that Thy merciful love has not repulsed me, that it has deigned to draw me to itself? And then, to keep me in distrust of myself, to preserve in my soul the intimate conviction of the immeasurable distance there is between the most vivid and sincere feelings, and a really solid virtue, I will often meditate on Thy warnings given to the Prince of the Apostles, St. Peter.

III.

Simon Peter saith to him : Lord, whither goest thou? Jesus answered : Whither I go, thou canst not follow me now : but thou shalt follow hereafter.

Peter saith to him : Why cannot I follow thee now? I will lay down my life for thee.

Jesus answered him : Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice. (Verses 36-38.)

St. Peter's question seems to have been inspired by his constant preoccupation with the idea of the temporal reign of the Messias. Just as, a few months earlier, he had protested when his Divine Master announced his Passion, thus drawing down upon himself the vigorous reproof, "Get thee behind me, Satan," so now again the ardent, impetuous apostle protests against this separation which would overturn all his Jewish ideas. If Christ was truly the King of Israel,* his kingdom could only be established in Jerusalem. How, then, could the King abandon those who had followed Him when He had not yet taken possession of His throne? Peter cannot understand it, hence his question: "Lord, whither art thou going?"

Jesus does not satisfy his curiosity: He contents Himself with affirming afresh what He has already said, but with a special application to Peter, and adding a word of consolation and hope. "My little children," He said just now, "I am

* At the entry of our Lord into Jerusalem, the crowd cried out: "Hosanna! Blessed is he who cometh in the name of the Lord, the King of Israel." (John xii. 13.)

with you only for a little time. You shall seek me. And as I said to the Jews: Whither I go you cannot come; so now I say to you." * Peter is to be no exception. Not more than the others is he ready to follow the Lord whither He is going; like the others he must labour, he must suffer, he must form in himself the image of his Master, before he can follow Him in the immolation of martyrdom, and afterwards in glory.

After so direct and peremptory a warning there was nothing for Peter but to submit and be silent. He cannot, unhappily, endure the thought that his courage, his fidelity, his love, are not strong enough to brave everything. Therefore he insists: "Lord, why cannot I follow thee now?" If I am to follow You later, there can be no reason why I should not do so at once. Is it because there would be some danger in following You now? The more reason that I should do so; I am ready to give my life for You.

How like our poor human nature! Just now, when he heard the terrible announcement, "One of you will betray me," Peter asked in anguish, "Is it I?" He had no rest till he was reassured. And now, in spite of his Master's positive affirmation, he must prove himself right: he does not see where can be the obstacle, since he thinks himself ready to brave even death, and to brave it under circumstances to which all the others would have succumbed. "Although all shall be scandalized in thee, yet not I."

O my God! how little we know ourselves! "Although we are taught by a continual experience that nothing is more inconstant than our hearts, and that every little thing can move them, we are almost always inclined to judge of ourselves by the feeling that dominates us for the moment, and to conclude rashly that since it is the strongest, or even the only one that sways us at the time, it will be so for ever. We

* "You will seek me, and you will not find me, and where I am you cannot come. The Jews therefore said among themselves: Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles?" (John vii. 34, 35.)

do not know what a sudden, unforeseen temptation can do, . . . by what secret instigations we may come to reconcile ourselves with ideas from which we had imagined ourselves infinitely dissociated.”*

“Peter was a just man, . . . but his justice savoured still too much of the justice of the law, which thinks it has only to will, and to do, without reflecting by whom it is we will, by whom it is we do. . . . (He was just), but not yet perfectly so, with the justice that is in Jesus Christ—that is to say, that justice which refers back entirely to God whatever of good it possesses: he was zealous indeed, but not according to wisdom. Of what good to him was this feeble beginning of virtue and justice, save to lead him to presumption, to urge him on, to delude him, to drive him to the spot where his justice and fidelity would suffer horrible shipwreck? . . . He had nothing, then, to do but to keep within his limits, and humbly and perseveringly ask for the perfecting of his love. But instead of giving thanks, instead of praying, he presumes. . . . He has presumed on himself, he is given over to himself. To open his eyes, and make him feel his presumption which he will not see, he must fall, and his error is so great that no other road of repentance is open to him.”†

“Thou wilt give thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.” As He had warned Judas, the Lord warns Peter. Judas hardens himself: he sees that his designs are clearly known to his Master, and he is not touched. Peter, in spite of the plain, precise words of Jesus, will not admit any doubt of himself. With incredible blindness he persists in believing that he knows himself better than his Lord knows him, He who had so often read his most secret thoughts and those of his brethren, and we learn from St. Mark that he continued to protest that nothing could shake his fidelity.

Our Lord does not insist; He will have occasion again to

* Duguet, pt. iii., ch. xv., art. ii., n. 4 and 6.

† Bossuet, *Méd sur l'Ev. la Cène*.

warn Peter and prepare his conversion. Resuming His design of disposing his disciples' minds for the hour of His departure, He sets Himself to raise their courage by explaining to them why He is leaving them.

IV.

2. *Jesus is going to His Father, but He is not abandoning His own. He is the way, the truth, and the life; He will lead them to the Father, whom they have already learnt to know through the works He has wrought by His Son.*

Let not your heart be troubled. You believe in God: believe also in me.

In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

And if I shall go and prepare a place for you, I will come again and will take you to myself: that where I am, you also may be.

And whither I go you know: and the way you know.

Thomas saith to him: Lord, we know not whither thou goest. And how can we know the way?

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him. And you have seen him.

Philip saith to him: Lord, show us the Father; and it is enough for us. (xiv. 1-8.)

A silence full of anguish must have followed the prophecy made by the Divine Master to the Head of the Apostles. What, then, was this horrible thing about to happen, this thing so terrible that Peter, in spite of all his love and devotion, and notwithstanding his vehement protestations,

would in a few hours basely betray their Master? This separation now imminent, was it to be an abandonment which would leave His disciples defenceless? Since He was going where they could not follow Him, did it mean that He was leaving them altogether to themselves, that they could no longer count on His protection? and the defection of him who always marched at their head, was it the prelude for them all of their own renunciation? Our Lord saw the fears that were agitating the hearts of His disciples, and He reassures them. "Let not your heart be troubled. You believe in God : believe also in me."

What fills the heart of the disciples with acute distress is the thought of the separation, and of such a separation as the words of their Master reveal. "A little while I am with you. You shall seek me. And as I said to the Jews: Whither I go you cannot come; so I say to you now." All their notions as to the kingdom of the Messias were overthrown; they asked themselves fearfully what would become of them, what they could hope to do alone, with all the forces of the nation arrayed against them. All their grand expectations were vanishing, they would have no choice but to take again to their boats and nets.

It must be remarked, they are troubled because they do not know what to think of the new kingdom; because their Master, in whom it centres, whom they cling to as the Messias, is going to leave them, and to disappear without their having any hope of following Him.

The words of our Lord, as the Vulgate renders them, go to the root of these fears to destroy them. "You believe in God; you have confidence in him: believe also in me." By these few short words He clears up their difficulties, and pacifies their fears. "You believe in God : believe also in me." You are in trouble because I am leaving you, because you cannot follow Me; you fear that this departure means abandonment, and therefore the ruin of your hopes. Understand at last who I am, who it is to whom you are bound. You have confidence in God, you do not doubt Him?

Well, listen, the confidence you have in God, you must have in Me, for I am your God. Why should you tremble? Because I am leaving you? Once more, I am your God, and as such I am with you, I guard you, I sustain you, I give you life, you remain always under the protection of My almighty power, even when the Man that I am is withdrawn from your sight, and that you cannot now follow Him whither He goes.

“In my Father’s house there are many mansions. If not, I would have told you : because I go to prepare a place for you.”

In leaving you, I do not forsake you, you are unceasingly in My thoughts. I only leave you to prepare a place for you in My Father’s house, where you are called to live for ever. Far from abandoning you, I am thinking only of you, I live only for you, I have nothing else in view but My final reunion with you. Know, then, for certain: in My Father’s house you might think there is only place for Me, the only Son of the Father. There is room for you all. If it were otherwise, if you were not one day to dwell there with Me, I would not have hidden it from you, I would not have fostered vain hopes. Since I am going to prepare a place for you, it is that My Father’s house is your house as much as it is Mine.

It is easy to see that the Divine Master is, in these words, replying to the secret preoccupation of the disciples, and to our own, touching the nature of the Messianic kingdom. They could not divest themselves of this idea, that the Messiah was to reign upon the earth in all the splendour of a glory before which every other glory would pale and be eclipsed. They hoped to be associated with this glory, and to have a large share in this triumph. Though we are more enlightened than they were, we still find it just as difficult to make up our minds to the apparent defeats of the truth. We do not dream now of a temporal empire (and is that never done?), but we are constantly taking scandal at the weakness of the kingdom of God here below, at the slightness of the

action of the Church on the nations, and at the formidable empire exercised by hostile powers.*

Everything in our Lord's last instructions tends to dissipate this illusion of an earthly kingdom, where the Messiah should exercise an uncontested authority, and where His servants should, at His side, taste all the sweetness and charm of power. His efforts are all directed to turning their thoughts towards Eternity. Here below they must expect only struggle, in suffering and humiliation. They have nothing to look for from men. All their joy, all their strength, must come from within, from their union with the Father by the Son and by the Holy Spirit; from their firm hope of entering one day, never again to leave it, their eternal home. "I go to prepare a place for you, and after I have gone, and have prepared you a place, I will come again and will take you to myself: that where I am, you may be also."

As later He will tell them still more plainly, His departure was necessary. It was necessary that they might arrive at a fuller consciousness of His Divinity, of the wholly spiritual nature of His kingdom, and of what consequently their apostolate must be. It is in this sense He would prepare a place for them. For in His Father's house all was ready for their reception; preparing a place for them was, in fact, to prepare them for the place they were to occupy; it was to educate them and fit them for the education of others, so that, once introduced into this dwelling, they would find themselves at home. This work accomplished, He will come for them, and take them away with Him. It was in effect telling them that He would be present although invisible, and, in appearance, absent. Since He was to prepare them for eternal life, He would remain with them, He would enlighten them interiorly, He would strengthen them; before His coming and appearing to glorify them with Him, He would come unceasingly into them by His Divine Spirit

* Whenever we attach ourselves to success, even in works that are the most spiritual, we may be sure we are yielding to the judaic spirit and, in a very real sense, dreaming of a temporal kingdom.

who, by trials of all sorts, would form them to the image of their Divine Master.

To make them enter into these thoughts, to bring them to an understanding of what they will have to do henceforth in order to be for ever with Him, the Divine Master seeks to arouse their curiosity, and concludes with these words: "You know whither I go : and the way you know." Thomas is astonished, and not having grasped the Saviour's meaning, and being convinced that the others understand it no better than himself, he does not hesitate to avow their ignorance and his own: "But no, Lord, we do not know where you are going. And how, then, can we know the way that leads to it?" He is in perfectly good faith in speaking thus, yet the words of our Lord were very clear : "In my Father's house there are many mansions. . . . I go to prepare a place for you." He was, then, going to His Father, and it is there that they are going, they also. But this is precisely what bewilders them. They understand the words, but they do not comprehend in what sense and in what manner Jesus will be with His Father, and how they will be with Him: still less do they comprehend by what road they will arrive there. At bottom, what is obscure to them is the old difficulty: it is again, and always, the spirituality of the Messianic kingdom.

How is it our Lord does not grow weary? Why does He continue to instruct them in so sublime a doctrine, altogether beyond their intelligence? However sublime the teaching of our Lord was in these last hours of His life, we must notice that His lessons were always given in very short, affirmative sentences, frequently reiterated, and in very simple terms, easy to retain; and yet they were stamped with such grandeur that they could not fail to force the attention of these poor ignorant men, and impress themselves on their minds, slow as those minds were to understand. The hour will come when, enlightened by the Holy Spirit, and also by the course of events, their minds will be fully opened to these glorious and consoling mysteries. The Lord acts with His disciples as we do with children. When these

little ones are pure, and well-disposed, although they understand only in a vague kind of way the doctrine taught them, they have nevertheless a very distinct feeling that they are in the presence of great realities, and their conscience, acted on by this feeling, forms itself, and their moral sense displays at times a marvellous development, rapidly opening their intelligence to teaching they had at first very imperfectly understood. St. John, younger than the other disciples, very pure and very loving, must have received from these last discourses an indelible impression, unceasingly revived by assiduous meditation.

Our Lord, then, does not grow weary. To His affirmation, "You know whither I go: and the way you know," the apostles, by the mouth of Didymus, replied: "We know not whither thou goest. And how can we know the way?" And Jesus answers: "I am the way, the truth, and the life. No one cometh to the Father, but by me."

It is not under one and the same title that the Incarnate Word is the way, the truth, and the life. He is the way *because He is* the truth and the life. To go by Him to the Father, He must be acknowledged and accepted as the truth and the life. It is the condition for going to the Father that we appropriate to ourselves this Truth which He is, and incorporate ourselves with this Life which He is also. He can bring us to the Father, because He is the equal of His Father; otherwise, how could He make us attain to Him to whom He had not Himself attained? But, because He is the substantial image of the Father, because He subsists in the bosom of the Father, and is one with Him, He is able to lead us to Him; and only He can do it, because alone of the Three Divine Persons He has made Himself like unto us.

We are made for the truth and the life—it is the end of all our desires. Nothing less can satisfy us. By sin we have turned our back to the light; we have used the very rays that reached us to go further from their source; we were lost in our own imaginations, wandering at random, ignorant of what it imported us most to know; and whilst we were flattering

ourselves with the idea that we had arrived at the full truth, and very plenitude of life, we were, in fact, tending finally to darkness and death.

Jesus Christ our Lord is the way, because being by essence the truth and the life, He has deigned to come amongst us, and “to hide Himself under a form fitted to our weakness, that He might show as much of Himself to us as our weak eyes could bear.”* “It is the personal union of God with man that makes Jesus Christ truly our Way; therefore we go to Him by Himself, and find in Him what we are and what God is. . . . By this means, which God alone could have designed, the Eternal Wisdom has not only drawn near to man, . . . but has so proportioned Himself to man’s needs, and measured so accurately his dispositions and even his weaknesses, that, in His exterior conduct with man, Jesus Christ has been to him as it were milk, that so He might become his nourishment and his strength. . . .† It was necessary that He should, if it were possible, descend even lower than we, by a poorer, more laborious, and humbler life, one more exposed to all our infirmities than is ordinarily the lot of man, so that such a spectacle should arrest the attention of men, that they should be astonished at the sight of the Divinity lowered for them to such an excess of abasement, and that they should afterwards pass from astonishment to confidence, . . . that they should dare even to rest on Him, confessing that *up to this time they had wearied themselves with futile efforts* to become good and happy, and that the Divinity, incapable of real weakness in itself, might profit by the moment when man flung Himself on His bosom, to lift man up by lifting up Himself.”‡

Yes, let us confess that we are wearied by our vain efforts to become good and happy; let us no longer count on ourselves, but lean solely on Him; let us understand that He is our

* Bossuet, *Medit. la Cène*, pt. 1, 80th day.

† *Verbum caro factum est ut infantia nostræ lactesceret sapientia tua per quam creasti omnia.* (St. Augustine, *Conf.*, vii. 18.)

‡ Duguet, *Traité de la Croix*, pt. iv., ch. ii., art. iv.

Way, not simply in the sense that by His example and doctrine He shows us what we have to do, leaving it to us to accomplish it, but in the sense that, revealing Himself to us full of grace and truth, He charms us, attracts us, makes us love what He reveals, and penetrates us with His Spirit, which lifts us above ourselves and bears us to God. There, for us, is salvation. And, let us bear in mind, it is not a question here of the annihilation of our personal activity—our action must be incessant—it is a question only of our making no mistake as to what our action should be. Jesus Christ is the Way, because He is the living Truth, the true Life, the Truth in person. And, as Bossuet says, “this Truth is sovereignly supreme, no one can *force it*, no one can *draw it*, it *must give itself*.”*

We see, therefore, upon what we must bring our action to bear. On the one hand, it is true, we can do nothing of ourselves: a daily experience obliges us to recognize this; on the other, the Truth and the Life, who alone has power to deliver us, can neither be forced nor drawn. What remains, then for us, but humbly to confess before Him our double impotence, and that, blessing Him for having deigned to come among us, to draw us to Himself by the charm of His beauty and His sovereign goodness, we should give ourselves up wholly to Him, and should open wide our souls to beg Him to come in and reign within them? This is not to be passive and inert, there is nothing that exacts a more energetic and constant effort. For it is only by the renunciation of our own judgment and our own will that we can truly open to the Truth and the Life, and suffer ourselves to be thereby penetrated and governed. “He is only truly your disciple and your servant, O Truth, who seeks less to hear from you what he desires, than to desire and to will what he hears from you.”† Therein lies the combat, the effort:

* *Medit. la Cène*, pt. 1, 81st day.

† *Optimus minister tuus est qui non magis intuetur hoc a te audire quod ipse voluerit, sed potius hoc velle quod a te audierit.* (St. Augustine, *Conf.*, x. 26.)

to keep our powers ever intent on hearing and willing what the Truth wills. Too often, instead of listening, of gazing at the Truth to discover what He desires of us, and consequently what the work is that He is giving us to do, we are absorbed in the contemplation of our own desires, and instead of looking to Him to learn His will, and asking Him to accomplish it in us by His Spirit, we are wrapt up in our own wishes, and in praying for their realization. Hence the sterility of our life.

O Truth ! make me to understand that in Thee alone, and by Thee alone, I shall apprehend what is eternal and absolute, through all that is changeable and fugitive in the creature.

O Lord ! Thou by whom alone all creation moves towards the end marked out for it by the will of the Father, pierce my heart, urge me on so that I may give myself resolutely to the task allotted me, the accomplishment of which will lead me to perfection, at the same time that it ensures the service I owe to all.

Lord ! I hear the words Thou dost address to Thy disciples: "If you had known me, you would have known my Father also: from henceforth you know* him. And you have

* The Vulgate has it: "From henceforth you shall know him, and you have seen him." St. John Chrysostom also reads the future in the Greek text. Modern critics are almost unanimous in their use of the present, "You know him, and you have seen him." In either rendering the fundamental sense is the same. For it is evident that the knowledge of the disciples at this moment was singularly imperfect. It is vain to say that after the declaration of our Lord, "I am the Truth and the Life," the disciples know who He is. Only a few minutes before our Lord had said, "You know whither I go, and the way you know," and Thomas had replied, "We know not whither thou goest, and how can we know the way?" The knowledge of which our Lord spoke in verse 7 is the same He speaks of in verse 4. It is no clearer yet, but it will become so. As Duguet says (pt. iv. q. iv., art. iii.): "It was a thing so far removed from things of sense, so above human reason, so contrary in appearance to our natural ideas, to the idea of God, to admit two distinct persons in the Divine Essence, that the apostles were not yet fully convinced. They were not, properly speaking, in error, but the truth was still for them hazy, enveloped in cloud, and therefore it is that Jesus Christ says to them, 'If you had known me,' reproaching them rather with their ignorance than with their

seen him." I understand this word in spite of its apparent contradiction. I know Thee, and I do not know Thee. In Thee I have seen Thy Father, and then I have allowed the vision to grow dim. I know that Thou art the Son of God made man, but for the most part I know it without knowing it. It is to me a purely abstract truth, a notion I have in my mind, that I hold to be true, that I know to be real, without its entering as much as it should, or in the way it should, into the domain of the realities where myself lives, where myself moves. I know Thou dost exist, I know where Thou art; I can repeat what others have said of Thee, and I repeat it holding it for true, absolutely true; but too often I know it as so many men know what concerns a man on whom they depend, whom they obey, whom they have seen, whom they have applauded with cheers on certain days with sincere enthusiasm, with a sentiment of real pride in having him for their chief, yet to whom in the intimate circle of their home they are but strangers. They have their occupations, their interests, their affections; and although they know their happiness depends on him who reigns over them, and that this happiness would fall to pieces if he lost his empire, their true life, their life of every day, that which makes their heart beat, stirs them, charms them, or disquiets them and crushes them, is that which touches their possessions, their personal affections. They have their life outside their King.

What shall I do, Lord, so that never, at any moment, I may resemble these men? It is imperative that I should understand that "what is wanting to my happiness comes only from this, that I am not entirely united to Thee as the truth and the life, out of which I can find nothing that will not deceive me and make me miserable."*

Alas! I can repeat with St. Augustine: "O beauty ever

incredulity. The time was coming when the veil would be torn aside, when they would recognize fully the Divinity of their Master, when they would accept Him as a living reality; whence their transformation."

* Duguet, *ibid.*, pt. iv., ch. iii., art. vi.

ancient, beauty ever new, You were within me, and I was outside myself; and it was outside I sought You, and in my deformity I pursued the beauty of Your creatures. You were with me, and I was not with You, kept back from You by all that, without You, would have been nothingness." Grant that henceforth I may add with him : "You call me, and behold, Your voice makes my deaf ear to hear; Your splendour shines forth, and my blindness is chased away; I breathe the sweetness of Your perfume, and behold, I sigh for You; I have tasted You, and I am devoured with hunger and thirst; You have touched me, and I burn with desire of Your peace."*

Give me to know Thee now with that knowledge which shall make me *desire* Thee above all, before all, in all and in every one. Until then I shall know Thee without knowing Thee; my knowledge will be all external, Thou wilt remain a stranger to me. When once I shall truly desire Thee with my whole soul, I shall experience what Thou art, by what Thou wilt communicate to me of Thyself.

Philip does not yet understand of what sort of knowledge our Lord is speaking. He has heard Him say that He is the way that leads to the Father, to God, but without stopping to consider what His Divine Master added, "If you had known me, you would have known my Father also: and you know him, and have seen him;" he desires to see Him in person. "Show us the Father; and it sufficeth us"—we ask no more; we shall not, after that, have need of anything further. He has not comprehended the perfect equality of the Father and the Son, alike as he believes them to be on the word of his Master: having seen the One, he desires to see the other; and as the Father is the term, he does not doubt that to see Him will fulfil all his wishes, and perfectly satisfy his heart. Philip was speaking of a sensible vision. He saw Jesus, on whom he believed, as the Son of God. Jesus told him that to know Him was to know His Father; having seen Him, then, he wishes to see the Father as he has seen the Son, and he was

* St. Augustine, *Conf.*, x. 27.

persuaded that, however great the resemblance, it would be better to know the Father directly, and that then, since He is the term, the end, there would be nothing left to wish for.

V.

Jesus saith to him : Have I been so long time with you and have you not known me, Philip? he that seeth me seeth the Father also. How sayest thou : Shew us the Father? Do you not believe that I am in the Father and the Father in me?

The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father and the Father in me? Otherwise believe for the very works' sake. (Verses 9-12.)

Our Lord, according to His custom, replies to Philip by reiterating what He has affirmed in still more precise terms. "If you had known me, you would have known the Father also. . . . You have seen him." Now He says plainly that they have seen the Father in seeing Him in Him, His Son. So, while maintaining the distinction of persons, He affirms the identity of nature. "If the Father were to show Himself in visible shape like the Son, the apostles would see nothing greater, nor more perfect, nor more capable of satisfying them, than they had already seen in the Son; if they had an exact knowledge of Him, that of His Father would add nothing to it.*

Because, in fact, the Son is in the Father, the Father is in the Son, the words that the Son speaks He speaks not of Himself; and on the other hand, the Father, dwelling in the Son, does His works in Him and by Him. Their life is one, they are inseparable. The Son says the words His Father says, He is His substantial Word; the Father expresses Himself wholly in His Son, and the Man who is Jesus Christ speaks nothing, and does nothing, except what is spoken and done in Him by the Father and the Son, the Father by the Son.

This is why our Lord adds: "Believe me when I say that I am in my Father and that my Father is in me, believe it on account of my works themselves." "All is perfect in the works of Jesus Christ, everything in them breathes of their heavenly origin and authority,"* His teaching as well as His works, His life and His miracles. There is no reason, therefore, for asking a sensible manifestation of the Father, as if this manifestation would reveal to us something more perfect, more vivifying, than the manifestation of the Father in the Son made Man; one has but to attach oneself to the incarnate Word to discern in Him the Father, to see God through the man; to throw oneself open more and more to this Divine light which delivers, purifies, and transforms those who contemplate it, preparing them thus for the supreme hour when they will see God as He is, because they will be made like unto Him.†

And now that we have seen the connection of this part of the discourse, it is important that we should come back to those words of our Lord: "So long a time have I been with you and have you not known me? He that has seen me has seen my Father also." They contain the root of the Christian life.

Mark well; it is not enough in order to see the Father in Jesus Christ, and, therefore, to recognize Jesus Christ, to know and to believe that He is God at the same time that He is man. I do not know Jesus Christ because I admit the verbal proposition: Jesus Christ is God. The Son is in the Father, the Father is in the Son. These are abstract terms, and our Lord is a living being. Therefore, I see God in Jesus Christ only—I know Jesus Christ only—when I apply myself to see under what traits God shows Himself in Jesus Christ, and what particular idea, proper to Himself alone, God gives me of Himself in Jesus Christ. Already, if I recollect myself profoundly, if I mount up to the source of my desires, to that primal will whence all our actions flow,

* Bossuet, *Medit. la Cène*, pt. i., 87th day.

† 1 John iii. 2.

I must recognize that it necessarily supposes God, the Absolute, the Being in all perfection and plenitude. I know, then, that He exists, that all my good consists in being His, that He may make me like Himself. But I know also that by a mad pride, or from cowardice, I can will to be a god to myself, without God, or even in antagonism to God. Now if, having willed this, it comes to pass that I recognize my guilty error, I also perceive that I cannot satisfy the fundamental aspirations of my being except through God. But when my eyes are opened to this truth, and I would fain live by it, I see and feel my impotence, and all that is in me cries out that, having turned away from God, I know no longer how to re-enter into favour with Him, and can no longer of myself do so, and that in justice I am irremediably condemned never to possess Him as my good. All that I know of God in myself condemns me to eternal despair—that is to say, to eternal punishment. And now, behold! a Man appears, who simply, naturally, because He has knowledge of what He is, speaks and acts with an authority that no man has ever assumed, with the authority of God Himself: He makes himself equal to God, and only the wicked and the hypocrites cry out and talk of blasphemy; straight, upright souls see nothing but harmony between what He is and what He says; His actions, His life, bear testimony to the truth of His words. “Believe that I am in the Father and the Father in me. He that sees me has seen my Father.” When My Father is seen in Me, then only am I known.

O my God, under what aspect wilt Thou show Thyself to me? Dost Thou come to ratify, to promulgate the condemnation I have already pronounced against myself? No, Thy words are words of pardon, of hope, of love. “God has not sent his Son into the world to condemn the world, but that the world might be saved through him.” “As the Father hath life in himself, so hath he given to the Son to have life in himself.” “The will of my Father who hath sent me is that whosoever seeth the Son and believeth in him, hath everlasting life.” “I am the resurrection and

the life, he that believeth in me, though he were dead, he shall live." "I give my life for my sheep." "Greater love hath no man than this, that a man lay down his life for his friends." And by these words Thou dost express not only the sentiments and thoughts of the man Thou art, O my Saviour, but the sentiments and thoughts of the Father also. I can have no part in life unless I see the Son in Thee, and, seeing and hearing the Son, at one and the same time, I see and hear the Father in Thee. Were the Father to appear amongst us, He would neither speak nor act but as Thou speakest and actest. "God has so loved the world that he has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

O God! O my God! it is then true? All that I see, all that I love, all that I adore in Jesus Christ, I can, I must, see and adore in Thee. In the Sacred Humanity of Thy Son, Thou dost express and manifest Thyself as Thou art; I need fear no surprise! All the goodness, the condescension, the indefatigable patience of Jesus reveal to me Thy goodness and Thy patience: His love proclaims Thy love. When Thou dost call me to Thy service, it is Thou, Thou, my great God, who wilt make Thyself my servant, and put at my service the infinite riches of Thy glory! Thou has willed that Thy Son should take our flesh, that He should dwell with us, that I should feed on Him, so that I may never lose sight of how great the length is to which Thy love has carried Thee. I should not know Thee for what Thou art, I should not know to what a point I can trust myself to Thee, lean on Thee, use Thee, if I ceased to see Thee in the Man-God, to adore Thee, and to love Thee in the Man who is Jesus Christ.

What would my life be, O my God, if I lived always in this light, if I saw Thee always in Thy Son? With what eagerness, what confidence I should go to Thee, more certain of pardon than the prodigal son returning to his Father!

Let us not think, however, that Jesus, in saying to us, "He who sees me sees my Father also," means only to

reassure us as to the welcome which God is ready to give to His repentant creature; above all, He would reveal to us that we have not only to hope from God the merciful oblivion of our faults, but also the elevation of our soul to so sublime a state that in truth what the Father does in Him, He will do also in us. Yes, His promise goes even so far as that; and to render us more attentive to it He uses His solemn formula to precede what He is about to say.

VI.

3. *The disciples will learn to know the Father better by means of the same works which they in their turn will do, beneath the action of the Holy Spirit whom Jesus will send them, and who unites them to Himself in such sort that He Himself will be also in them.*

Amen, amen, I say to you, he that believeth in me, the works that I shall do, he also shall do: and greater than these shall he do, because I go to the Father.

And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you shall ask me any thing in my name, that I will do.
(Verses 12-14.)

“Amen, amen, I say to you, he that believeth in me, the works that I shall do, he also shall do: and greater than these shall he do.” What are these works of which our Lord is speaking here? Almost all the commentators—fascinated, if I may say so, by the concluding words of the verse, where it is evidently a question of miracles, and anxious to find some explanation of this extraordinary passage, which seems to place the disciples above their Master—have set themselves entirely to the task of smoothing down this difficulty, and have left in shadow the sense, so profound notwithstanding,

and so wonderfully consoling, of our Lord's promise. Undoubtedly He is speaking of miracles, but the first object of the promise is not the gift of miracles.* The works of which Our Lord speaks here are the combination of acts which constitute the life of the believer. The solemn promise He makes to him that believes is that by his life he shall manifest the Father as He Himself has manifested Him, and that men shall see the Father in the believer even as they have seen Him in His only Son. Undoubtedly, our Lord promises also miracles more striking than His own, which shall add their weight to the more inward testimony, and shall draw attention to this testimony, in itself more convincing than the miracles, although just at first it may be less remarked, and require closer attention before it arrests the observer.

But, once again, the gift of miracles will be exceptional, whilst the gift of manifesting God in his life is promised to every believer. That this is the true cause of the promise

* "Do you not believe that I am in the Father, and the Father is in me? The teaching that I give you I do not give of myself, but the Father who dwells in me himself doth the works. Believe me, that I am in the Father and the Father in me, or else [if my word is not enough for you], believe for the very works' sake" (v. 10, 11). Evidently our Lord is speaking here of miracles, but He begins by saying that His Person, His life, His words, should be sufficient to give this certainty: that, in reality, it is in His life above all else that the Father is to be seen, speaking and working in Him. Who would dare say that the life of our Lord did not manifest the Father more even than His miracles? The life of a saint manifests God always more than the miracles he may perform. If this explanation were not accepted we should have to admit this blasphemous enormity—that the disciples would manifest the Father more than Jesus Christ Himself, since they were to perform miracles more striking than His own.

Notice, besides, that our Lord speaks of all believers, *omnis qui credit in me*; now, believers in general do not perform miracles greater than our Lord's—numbers perform none at all.

It will be objected that if it is a question here of the life and acts, it cannot be true; it would be more blasphemous still to say that Christians do greater works than their Master. I answer that miracles are not excluded, and it is to the miracles alone that the words "*et majora*" are applied; but miracles are not what our Lord had only, or even principally, in view.

the whole after discourse superabundantly proves. As was said above, apropos of verses 3 to 5, the Divine Master, in order to strengthen His disciples, tells them He will not leave them alone, that He is going to prepare a place for them, that is to say, prepare *them* for the place reserved for them. He is and He remains the way which will lead, and bear them to the Father. But in what does this preparation consist, which little by little will enable them to find their way to the Father? Through what interior travail will they become fit to take possession of the dwelling where they will find their Master again, and for ever? This preparation, this travail, consists in suffering themselves to be so penetrated by His Spirit that they will manifest God as He Himself has manifested Him, and men will see God in them, even as they saw Him in our Lord.* We understand, therefore, why He said to them: Let not your heart be troubled, let not your faith in Me fail in the trial to which you are about to be subjected. If My kingdom were what you imagine it, and which I tell you without ceasing it is *not*, you would be

* Verse 13 plainly confirms this interpretation. Our Lord, after the solemn and stupendous affirmation, "Amen, . . . the works that I do," etc., adds immediately, "because I go to my Father, and all that you shall ask the Father in my name, I will do, that the Father may be glorified in the Son." Who would dare to say that this glorification of the Father in the Son is solely, or even specially, the manifestation of God by the miraculous power given to the apostles by our Lord? Sanctity—that is to say, the union of the Christian with His Divine Master, a union which makes of the disciple a living organ of the Saviour—manifests and glorifies the Father in a manner far more perfect and complete than simple miracles could do. Miracles manifest the Divine power, sanctity manifests all His perfections. The prayer of our Lord in ch. xvii. leaves no doubt on this point, if such a doubt can still exist after what has been already said. Look back to ch. x. In the discourse with the Jews, to which the parable of the Good Shepherd gave rise, Jesus ends with the words: "I and my Father are one." And further on: "Since it [the Law] called them gods to whom the word of God was spoken, . . . do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father." (John x. 35-38.)

right to be troubled. But My kingdom is not of this world. You will only reign in it on that day when you will be with Me in My Father.

Do not be troubled, then, if I leave you; in depriving you of My sensible presence I am preparing you to occupy the place awaiting you; and I will prepare you for it by making you adorers in spirit and in truth, men penetrated by My spirit, and so penetrated that you will do the works that I do, these works that the Father does in Me, and which reveal Him, in such sort that what is true of Me will also be true of you: he who sees you will also see My Father.

O Christian soul, whoever you are who hears this promise of the Son of God, doubt not that you are the object of it by the simple fact that you are a Christian, since you would not be a Christian unless you believed in Him. Yes, it is to you He says: "He that believeth in me, the works that I do, he shall do also." Yes, again, as He will tell you presently, He wishes to give you the "glory His Father has given Him." Now, to give you this glory is to make you a sharer in the Divine life He possesses in all its fulness; it is to do His works in you to such a point that all in the world who have eyes to see "will know the Father has sent Him, and that the Father loves you as the Father has loved Him." How, indeed, could they know Him, if they did not see the Christ Jesus living in you, as they saw the Father living in Him? if they did not feel you were the object of the Father's love, as Jesus was?

Now you know your vocation, and to respond to it you must believe in it with all your strength, you must desire and hope for all Jesus promises you—yes, all, however stupendous, unlikely, impossible even, it may seem to your own sense, to your little knowledge. You must be certain that, if you ask with faith, not hesitating, this miracle great above all, this that became a reality for the Canaanitish woman, will become a reality for you also: it will be done unto you *even as you will*.* And if you would know how this can

* Matt. xv. 22.

be, listen again to your Lord: "Because I go to my Father," and that there, far from abandoning you, "I will do in you all that you shall ask in my name."*

VII.

Whence comes it that our Lord must ascend to His Father, in order to effect this transformation in His disciples? We shall explain this more at length in Chapter XVI. 7. It is enough to say here with Duguet that the time Jesus was to pass amongst us was destined to suffering and humiliation. His conduct was a constant lesson of humility, and had there been no obligation on Him to make known His mission, and to prove it by miracles, He would have done none. But after having conquered the world, the prince of the world, and death, it was fitting that He should no longer put limits to His power. Therefore, "whatever we ask in His name, He will do it, that the Father may be glorified in the Son." Several times in this last discourse our Lord comes back upon this promise. It is so important to the Christian life that it is necessary to pause and weigh its every word. "All that you shall ask of the Father."

Why must we ask of the Father what the Son Himself promises to do? Would it not be more natural to address ourselves immediately to the Son? Assuredly, it is quite permissible to address ourselves immediately to Him, *provided we do not separate His Divinity from His Humanity.*

In all this discourse our Lord is endeavouring to fortify His disciples against the scandal of the Passion, and the trial of His separation from them, by impressing upon them, more forcibly and insistently, that He is God as well as man, that He has in Him the Divine life in all its fulness, that He has come into this world to communicate that life, and is

* These words show the disciples plainly that all they do they can only do through their Master. All their power, all their holiness will come from Him. When, therefore, they do what their Divine Master did not choose to do directly Himself, they must remain humble, and refer all the glory to Him who works in them.

returning to His Father that His disciples may more fully recognize His Divinity, and the work He has come down from Heaven to accomplish—namely, their own participation in that Divine nature.

His Divinity! how clearly He affirms it! “You believe in God: believe also in me. I am the truth and the life. If you know me, you know the Father also. He who sees me, sees my Father. Do you not believe that I am in the Father and the Father is in me? All that you shall ask of the Father in my name, I will do it.” Was not this last word sufficient to dissipate all their doubts, if His former words had indeed left any? “It is in truth impossible that He who charges Himself with the accomplishment of such a promise, should not have *unlimited power*, a power *reaching further* than all our desires, a power *superior to all obstacles*, a power which is *mistress of all good*, and can dispose of it as He pleases. He must have a perfect knowledge of all men’s wishes. . . . He must be everywhere, . . . never distracted, never fatigued by continual watching . . .; in one word, He must be God.”* We can, then, address ourselves directly to Him inasmuch as He is God; inasmuch as He is in His Father, and His Father in Him; and in truth, we cannot ask of His Father without also asking of Himself; and that is why, at verse 14, He repeats: “All that you shall ask of *me* in my name, *I* will do.”

Nevertheless, whether we speak directly to God, or to Him as God, we must always pray in His name, in the name of the Saviour, never separating the Humanity from the Divinity, seeing God through the Humanity assumed by the Word, seeing God as He has manifested Himself in Jesus Christ. It is the source, the well-spring, in which the soul should unceasingly renew its confidence, rejoicing “that it can in safety adore God in man, love God in loving man.”†

We must also pray in His name in this sense—that, being nothing of ourselves, having lost all claim to be listened to,

* Duguet, pt. iv., ch. vi., art. 1.

† Duguet, pt. iv., ch. v., art. iv.

we have access to the Father only by Him. To pray in His name is to look to Him as the eternal High Priest, whose priesthood continues always, and is always being exercised, enabling us to find grace and mercy in His Father's sight, and obtaining for us all the help we need at every moment; it is, in a word, to remember that we obtain nothing save through His sufferings and death.

Once more, we must pray in His name in this sense: that our confidence must be absolute, our assurance that we shall be heard unwavering. He being what He is, being all that His name expresses, it would be an affront to Him, wounding Him to the heart, to doubt ever so little that He will hear us and grant us what we ask. "All that you shall ask of my Father, or of me, in my name, I will do." Every lawful desire is comprised in that "all." Nor again must we be surprised or distressed if He often refuses what we ask, to give us instead what we ought to have preferred.* Temporal goods of all kinds are certainly included in the promise, but only in so much as they are bound up, by the order of Providence, with our election to sanctity. Therefore, without neglecting to petition for these goods, "let our prayers be directed to the principal object of the promise, let them be worthy of God; let them respond, if possible, by their nobleness and generosity, to the greatness of these more excellent gifts. It is not treating Him as God to ask only common things of Him.† *Let our desires go as far as His love, and*

* *Bonus Dominus qui non tribuit sæpe quod volumus, ut quod malemus attribuat.* (St. Augustine, *de Sermonibus Domini in monte*.)

† *Et tu cum oras, magna ora, ora quæ eterna sunt. Non audit Deus nisi quod dignum suis ducit esse beneficiis.* (St. Ambrose, *Serm.* 19, on Ps. cxviii.)

Let us make no mistake about the meaning of these words. They signify that our desires should rest short of nothing less than supernatural perfection in what we do; that is to say, we should act always on the impulse produced within us by the Spirit of God. The people of Nazareth found no difficulty in treating with Jesus as with a simple workman like themselves; for, before He had declared His mission, nothing in His exterior clashed with the condition of life He had accepted, although His every action breathed the highest virtue. The Christian, following His example, should aspire, not to performing extraordinary actions, such as

*limit themselves only at what is infinite. He despises all that we ought to despise, and "He is only truly touched by a prayer generous enough to be content with nothing short of Himself."**

Lord, how can I thank Thee enough for a promise which assures to my prayer the good which is nothing less than Thyself, and how shall I complain when Thou seest fit to refuse me the particular gifts I ask of Thee, since Thou dost refuse them only to give me Thyself more intimately! Therefore, without ever doubting Thy promise, and while praying to Thee with a faith "which sees Thee always present, attentive to my needs, and ready to grant me all I ask,"† I will not forget that Thy ways are not our ways, and that, working unceasingly for our salvation, Thou dost often *appear* as if Thou didst not listen, or hear us. But Thou hast Thy hours as well as Thy ways. "We would have Thy kingdom come the moment we express the wish, and we desire to be filled with Thy spirit and made to reign with Thee without any delay or waiting on our part. Thou dost not refuse us, Thou dost only defer to grant what we ask of Thee with a sort of impatience for instant enjoyment. By Thy grace, whatever delay it pleases Thee to make, I will never tire of sowing with my prayers the seeds of eternal good: at the time marked out by Thee the harvest will come.‡

VIII.

If you love me, you will keep my commandments.

And I will pray the Father: and he will give you another Paraclete, that he may abide with you for ever:

The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him. But you know him; because he abideth with you and shall be in you." (Verses 15-17.)

would strike the imagination, but to an intense interior life, manifesting itself by a courageous fidelity in accomplishing the duties of his state in a spirit of self-forgetfulness and self-sacrifice.

* Duguet, pt. iv., ch. vi., art. vi. † Duguet, pt. iv., art. viii., n. 3.

‡ St. Augustine, tr. 73, n. 4.

Although there is no apparent connection between verses 14 and 15, the connection exists.* We must not forget the difficulty the apostles were always struggling with—the disabusing themselves of the Jewish ideas as to the temporal reign of the Messiah. They were, therefore, not unlikely to mistake the meaning of the categorical promise just made to them: all they shall ask in the name of their Master they shall receive. To what dreams of power and glory might they not abandon themselves? The Divine Master puts them on their guard. To ask in His name is to have Him always in their thoughts; it is to appeal to that love which has drawn them out of the crowd, and formed them with such tender care; it is at the same time to proclaim their own love for Him who has so loved them. But if they love† they must have it at heart to be faithful to their Master, and to keep His commandments. It is precisely this fidelity which they must ask above all else. The promises they have just heard are not meant to encourage them in giving free scope to desires for their own satisfaction, but to put no limit to their ambition to serve their Master by the generous and perfect fulfilling of all His commandments. If they come to Him with these dispositions, forgetting themselves to think only of how to procure the glory of their Master, by an obedience all of love and without reserve, then in His turn He will pray the Father, who will give them

* Bossuet establishes the connection between verses 14 and 15 as follows: “The apostles desired to see His Father; after having taught them where they must see Him—namely, in Himself—He comes to practice, and teaches them the means of arriving at this blessed vision of the Son in the Father and the Father in the Son, which is to keep His commandments.” (*Med.* pt. 1, 89th day.)

† “Beware of the amusement, I will dare to say the seduction, of pious conversations which lead to nothing: turn all to practice. Yet, not a dry, unloving practice. ‘If you love me, keep my commandments.’ *Begin by loving the Person*: the love of the Person will make you love the doctrine, and the love of the doctrine will lead you gently and firmly to the practice. Learn to know Jesus Christ and to meditate on His mysteries; that will inspire you with His love; the desire to please Him will follow, and this desire will be fruitful in good works.” (*Bossuet, Med.*, pt. 1, 89th day.)

another Paraclete, another advocate, who will plead their cause, guide them, sustain them, and fortify them against their enemies.

“He will abide with you for ever.” I am going away, you will no longer have My sensible presence with you; He will remain with you for ever. He will be with you as a companion and a friend, with a real and personal presence. Even that is not enough: He will be *in* you, in each one of you. “He is the Spirit of truth, whom the world cannot receive.” Every one of these words of our Lord throws a fresh light on the personality of the Holy Spirit. He is not the Son, He is Another, and yet at the same time He is one with the Son, as we shall see in verse 18; also, precisely because He will be in us, the Son will be in us too. The Son is the Truth; the Paraclete is the Spirit of Truth.* By Him, and by Him alone, this truth becomes ours. We shall only know the truth truly in that day, when this Divine Spirit makes us live by it, by causing us to accept and love it. The docile soul is drawn by the Holy Spirit to listen to Jesus Christ, and to place herself in His school. If the soul does not withdraw herself from the action of the Holy Spirit, she will assimilate this teaching, this life, and the Holy Spirit will supply its true meaning, and make her understand and taste its beauty; He will strengthen her will, that she may not be turned aside by the figure of the world that passes; He will make her adhere to the truth in such a manner that she will appropriate it, and identify herself with it. And this is why the world cannot receive the Holy Spirit. The world†—that is, all those whose life is in what

* “What is man’s consolation amidst labours and errors, if not the truth? The Spirit of truth is then our true comforter, by putting the truth in the place of the world’s seductiveness, and the illusion of our senses.” (Bossuet, *Med.*, pt. 1, 90th day.)

† “The world is in double opposition to the Spirit of truth . . . because it regards nothing as real which is not visible, and knows no other good than the goods of this life. Nothing is more indifferent to it than truth, when it does not satisfy either its curiosity or its passions. . . . He (the Divine Spirit) condemns both the felicity and the misery of men of

they see and touch, all those who are given up to the triple concupiscence. These men are so absorbed by what comes under their senses—by the appearance of things—that they are incapable of understanding the truth. When they find themselves confronted by it they thrust it away—whether because they do not feel the need of it, so convinced are they that the things of this world are sufficient for them, or whether it is that they hold it in horror, because they fear that, if they receive it, it will oblige them to renounce all they really care for. So they are incapable of seeing, or they wilfully shut their eyes; they cannot in any case receive the Spirit who would bring them the truth, for there is nothing in them sympathetic to this Spirit by which He might enter into them. Not suffering themselves to be penetrated by His action, He remains a stranger to them, one unknown.

“But you know him, because he abides with you, and is in you.” With the apostles it was quite another matter. The world cannot receive the Spirit of truth, because it will not see, or discern His action; the apostles know Him because, having accepted His action, they possess Him in their hearts, they give themselves up to His influence, and they thus learn what He is; and that alone could teach it them, “for nothing bears any resemblance to Him among the things they had been used to.”* This knowledge was still incomplete, but it made them capable of a more and more perfect possession of Him, by which their knowledge also would be continually increased and perfected.

Some modern interpreters draw attention to another reason why our Lord says that the apostles and the true adorers know the Spirit of truth. It is, that the action of this Divine Spirit manifests itself not only in the faithful soul, but also in that of the Christian community, and that

the world; and as He is equally opposed to their hopes and their fears, to their inclinations and their aversions, not only do they not desire Him, but hold Him in hatred.” (Duguet.)

* Duguet.

it is a matter of daily experience that faithful souls discern His presence and operation in the Church with a clearness those who are outside do not possess.

IX.

*I will not leave you orphans: I come to you.**

Yet a little while and the world seeth me no more.† But you see me:‡ because I live, and you shall live also.

In that day you shall know that I am in my Father: and you in me, and I in you.

He who hath my commandments and keepeth them; he it is who loveth me. And he who loveth me shall be loved of my Father: and I will love him and will manifest myself unto him. (Verses 18-21.)

The apostles knew the Holy Spirit too little as yet to find any great consolation in the promise of His coming. Their sadness arose from the imminence of the separation Jesus had announced. They knew by experience what He was to them; and He alone, they thought, could be truly their consolation, their light, and their strength. Jesus reads their hearts and reassures them. "I will not leave you orphans, I am coming to you." He is going to explain to them how the gift of the Paraclete draws of itself His presence with it, a Presence real, though invisible. "I will not leave you orphans," deprived of the natural and loving protector a father is to his children. I am coming to you, to make of you sons by adoption, and at the same time My Father will come to you. The intimate union of the Christian soul with the Three Divine Persons—this is what our Lord is about to reveal to His disciples.

But before entering on this development, it will be well to consider for a few moments the meaning of this word "I come." To what special moment of His coming is our Lord

* The Vulgate has it: "I will come to you." The Greek is more expressive.

† *Ibid.*

‡ *Ibid.*

referring? Many commentators understand* this word, "I come," of the last coming, so that with them all that follows must be understood of the life of the Christian in heaven. Other interpreters restrict this coming to the apparitions of Jesus to His disciples during the forty days which separate the Resurrection from the Ascension. Modern writers in general prefer another interpretation, which was also adopted in antiquity by many Fathers and Doctors.† According to them, this word of our Lord is to be understood of His spiritual coming into the soul of the Christian. Without excluding the two other interpretations, they consider the dominant thought of the Divine Master to be that of His spiritual coming, and that to understand it otherwise would be to do violence to the obvious meaning of verses 19, 21, and 23.‡ However, if even we adopt the interpretation of St. Augustine, we shall have to admit that it implies the modern interpretation. The life of glory is, in truth, but the full unfolding of the life of grace. It will make manifest all that God operates mysteriously here below, and we shall enjoy, in an ineffable peace, the union with the Three Divine Persons founded and strengthened in our present life. Let us gather up with reverent love all that our Lord, here, and in the following chapters, teaches us about this holy union. Mysterious though it must be while we are here below, we shall catch glimpses of the incomparable grandeur it assures us, the pure and unspeakable joys it promises us.

Let our faith, then, strive to penetrate the meaning of each of these words the Eternal Word has uttered in time, in order to initiate us into this life of Him in us, and our life in Him. And whilst we meditate on them, let us have

* They have followed St. Augustine, and among them is to be found one of our most celebrated, even amongst the moderns, Maldonat.

† St. Thomas mentions it and comments on it as well as on the others.

‡ It is true, in fact, that the first period—that from the Resurrection to the Ascension—was to be a period of transition, preparing the apostles to understand that spiritual and invisible Presence which is the real advent of our Lord in our souls, a Presence all the reality of which we shall only taste in Heaven.

unceasingly present to our mind that what our Lord says to us in this verse 18—"I come," *now*—is always true, true at every moment. He comes incessantly, He never wearies: then, even when he seems far off, He comes. And for Him there is no distance—to come is to be there. He comes, He is here, and not with a passive, inactive presence. Besides, what would a presence without action be worth? We are present there where we act, and we know well, by sad experience, that there are certain persons who may be at our side, and from whom we are further removed than if thousands of leagues separated us. Unceasingly Jesus comes, unceasingly He acts, so that we may not be orphans, abandoned to our own weakness and ignorance. He comes unceasingly, to work in us with tender, compassionate love. Let us beseech Him to give us more and more the intelligence to understand His work.

X.

"Yet a little while and the world seeth me no more. But you see me: for I live, and you live also."

Up to this time the world had seen Christ in His Humanity, but had refused to recognize the Divinity living in the Humanity. The hour was coming when even the visible presence of the Sacred Humanity would be taken from them, and from that time Christ would be for the world as if He existed no longer. It would not be so with the apostles. They would not cease to see Him. They would see Him sensibly, at intervals, during the forty days. But the effect of these reiterated visits will be to convince them that even in His absence He will be near them, and that the sole difference between the two states—that in which they have seen Him, and that in which they see Him no longer—"lies only in their senses."* They will see Him no longer with their bodily eyes, but with the eyes of their soul. They will see Him spiritually—in this sense, that they will experi-

* Duguet.

ence His presence, and the communion they will have with Him by the operations of His Spirit within them. The apostles will not cease to see their Saviour, because they will see in Him their God, whom up to that time they had barely glimpsed. "Philip, he who sees Me sees My Father. Believe Me for the very works' sake, which the Father does in Me, and I in Him." This is what they were at last to understand and recognize through the works the Holy Spirit would perform in them. Their recognition of His Divinity being thus so clear and absolute, they cannot but see Him present and living in them by His Holy Spirit. They will see Him because they will believe firmly that He is the Life, and that they will participate in that life. They will know at last in whom they have believed, and that He is in His very essence life, because that life will be in them. In their own life they will see Him live again.*

Jesus says it in formal terms in the verse following: "In that day you shall know that I am in my Father: and you in me, and I in you." My Spirit will enlighten you as to My Divinity, in such sort that henceforth your faith in this truth shall be unshakable. "You will understand then that I am the bond uniting you to My Father, . . . that it is from Me as from your Head that comes every influence for good,"† and that as the Father in Me does all My works, so I, abiding in you by My Spirit, will work in you and by you. I will do your works by you, you will do them by Me, in My strength. Your very life will reveal to you that I am in you, and that you are in Me. Thus the plenitude of

* St. Augustine says of the world: *Videbat eum plane mundus carnis oculis in carne conspicuum, non autem videbat quod in carne Verbum latebat: videbat hominem, non videbat Deum.* (Tr. lxxv., n. 2.) Whilst our Lord lived with His apostles they did not clearly recognize the Word in Him; they believed Him to be the Son of God, but without thoroughly discerning that the Son was equal to His Father. After Pentecost they believe firmly in the Son of God consubstantial with the Father, and then only they comprehend how He is with them, in them, and by His operation in them through His Spirit this presence becomes to them a living reality.

† Duguet.

our union with our Lord becomes for us a reality only in the measure of the keenness of our faith in the consubstantiality of the Father and the Son. As Duguet so clearly puts it: "We shall only then be fully convinced that there could have been for us no salvation, if Jesus had not been equal with His Father, and if He had refused to make Himself equal with us."

And once more, after this consoling promise, our Lord reminds His disciples on what condition, and to what end, He will be thus in us and we in Him.

"He who hath my commandments and keepeth them; he it is that loveth me. And he that loveth me shall be loved of my Father: and I will love him and will manifest myself unto him."

If I am in you, and you in Me, it is not "to make you happy in a human manner, according to your senses. It is not loving Me as your God, your Saviour, . . . if you love in Me only what is common to creatures, and limit the good to be expected from Me to the sensible sweetness of a pleasant friendship. . . . The way to keep Me is to please Me, the way to be with Me is to put Me in your heart. But how could I find footing in a heart that did not love Me? And how would it be capable of loving Me, if it hated My commandments?"*

There is only true union where there is unity of will. And therefore, to be one with our Lord, we must have His commandments—and especially that one which resumes them all—ever present to our mind; we must apply ourselves to make them pass into our life and become the soul of all our actions.† He who aspires with his whole heart to make

* Duguet, ch. vii., art. viii. It is what St. Thomas calls *diligere ad obediendum*. To love our Saviour for His incomparable moral beauty, and therefore to desire to resemble Him.

† As St. Thomas has so well said, God acts in us; but we must accept His action, accept the gift which He offers us. *Venit ad nos implendo suis effectibus, et nos imus ad eum capiendo ipsos. Venit ad nos illuminando et nos imus ad eum considerando. Venit ad nos adjuvando et nos imus ad eum obediendo.*

them the basis and form of all his life (which aspiration is at first in the will, and from day to day passes more fully and constantly into our actions), he loves (whatever may be the transient shortcomings due to the surprises of the enemy) and he will be loved of the Father, and Jesus will manifest Himself unto him.

The Father loves us from all eternity: we could not love Him if He had not first loved us. But when we respond to His love, when we allow ourselves to be attracted and drawn to Him, then His love, free to act, produces marvellous effects in us: then, in truth, He gives us His Son, by the more and more perfect manifestation which His Son makes to us of Himself. "I will love him, and I will manifest myself unto him." "I will instruct him as if he alone were worthy of My attention, and I will discover to him the infinite riches hidden in Me and in My mysteries. I will respond to the sincerity of his love by the confidence with which I will open My heart to him; I will teach him things about Me which only love can learn; and he will find by experience how true it is that it is love that opens the door to the truth."* We must notice that our Lord does not say, "and *we* will manifest ourselves to him," but "*I* will manifest myself to him." It is in the knowledge of our Lord, God and Man, that we know the Father. "He who sees me sees my Father." Therefore all mystics teach that, even when raised to the highest degree of contemplation, the soul must, to remain in the truth, always come back to the contemplation of the Word made flesh. The soul that ceased to seek God in the Sacred Humanity of the Word would soon stray and lose itself. And in its search it behoves it to be very humble and very attentive, and never presume to think it can seize by its own efforts Him it seeks. "I will manifest myself." Call Him, desire Him, shut your eyes to all that is not Him, but know how to wait for Him. "This Truth is sovereign: none can force it, none can draw it; it must give itself."†

* Duguet.

† *Ibid.*

XI.

4. *The revelation of the Father is only possible in so far as the disciples have at heart the keeping of the commandments of Jesus. That is the proof of their love. And the Father will send them the Comforter, who shall recall all that Jesus has said to them. Let them not then be alarmed because He is going to His Father, for He leaves them, and will give them His peace.*

Judas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the world?

Jesus answered and said to him: If any one love me, he will keep my word. And my Father will love him: and we will come to him and will make our abode with him.

He that loveth me not keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me. (Verses 22-24.)

Still haunted by the Jewish spirit, Judas asks our Lord why He will manifest Himself to them, and not to the world. His anxiety is of the same type as that which inspired the thoughts of the revelations of Jesus at the beginning of His ministry: "Show thyself to the world."* Why do you not show forth Your glory and Your power and put Your enemies under Your feet? We have already called attention to it more than once—this law of the Divine government astonishes and scandalizes us almost as much as it did the apostles, before they were fully enlightened by the Holy Spirit. But our Lord does not think fit to enlighten us as to the reasons why it does not enter into the Father's designs that the kingdom of His Son should be of this world.

He contents Himself with insisting on the conditions of His manifestation to us. That alone matters. We must leave the rest to God, to His wisdom and goodness, and honour Him by our filial confidence. "If any one love me,

* St. John vii. 3.

he will keep my word. And my Father will love him: and we will come to him and make our abode with him." Is not everything we can desire to satisfy us there? And what need have we to know more? I know that God has so loved the world as to give to it His only Son. The Son reveals to me all that this gift implies. It brings with it that of the Blessed Trinity. The Holy Trinity will so love man, that they will come to Him and abide with Him, or rather, according to the energetic Greek text, will *make their dwelling place within Him*.

My God; what a tender and most special intimacy Thou dost promise us! When a man, perfectly free to choose, makes in some particular spot a dwelling for himself, it is because he has found a place where his whole being rests, and is happy: where he can recollect himself; where his faculties act more easily; where he enjoys, in peace, and in the contentment shed within him by the splendour of the vast horizons that surround him, the society of all those he loves. What then, O Lord, dost Thou allow me to look upon in this word Thou deignest to address to Thy poor and sinful creature? "If you keep my word, my Father will love you,* and we will come to you, and make our dwelling with you." Not a passing visit, not the mere apparition of a moment—and yet that would be so wonderfully sweet, and would leave such a fruitful remembrance! Thou wilt make of my soul a chosen dwelling, which Thou wilt never quit of Thyself, and which Thou wilt take pains to adorn by transforming me day by day into Thine image. Thou wilt be there to take upon Thyself my Divine education, to train me, to form me in Thy likeness, so that I may become capable of enjoying Thy holy company, of living in Thy

* "What is the good which is not contained in such a promise! Who can explain what is hidden in the inexhaustible depths of this grand word: My Father will love him! What can be lacking to him to whom God, who has created all things, who is Master of all, who is Himself the immense and infinite good, is pleased to communicate Himself; to him whom My Father will love as His son; to him whom My Father desires to make happy by giving him Himself?" (Duguet.)

adorable intimacy, of sharing at last Thy eternal and Divine existence (*divinæ consortes naturæ*).^{*} It is undoubtedly true, as experience teaches us, that although He is truly dwelling with us, training us for heaven, the Father for the most part hides His presence from us; leaves us apparently alone, to ourselves; seems deaf to our appeals, indifferent to our distress. But nothing can prevail against the will of God: His promise is immutable. He entreats us without ceasing to believe in it unhesitatingly, to respond to it by an ever more fervent act of faith, and to cling to His word, allowing nothing to shake our trust. Jesus has said it: "He who loves me not keepeth not my word. And the word you have heard is not mine; but the Father's who sent me."

Thus, in His answer to Judas, the Divine Master does not enlighten him as to why it has pleased His Father that His kingdom should not be of this world: that would have been only to gratify his curiosity, which our Saviour never does. But he takes occasion from the question to inculcate more profoundly the truth He had taught in verse 21, a truth so practical, and therefore of capital importance. To belong to the kingdom, to be beloved of the Father, we must have a love for the Son, which manifests itself by our fidelity to all He commands.

And this fidelity—if it is true that of ourselves we are incapable of keeping it—is yet promised to all those who believe in the word of Jesus, who cling to it with all their souls, and who aspire above all things to make it the rule of their life, asking for grace continually, and wearying not.[†] How,

^{*} "When something, I know not what, whispers to our heart that we want nothing but God, and that everything else is abhorrent to us, then it is that God is making Himself felt. But we do not think that He always makes Himself felt clearly, nor that, in the course of this life, He does so with certainty. He is more intimate with us than we are with ourselves. Therefore He hides Himself as He wills; and He will only discover Himself fully in the day when He will satiate all our desires, when 'His glory will appear to us, and God will be all in all,' as says St. Paul (1 Cor. xv. 28)." (Bossuet, *Med. La Cène*.)

[†] "You must begin by loving Me in order to obey Me . . . ; I look at the heart rather than the hand. I see if it is secretly rebellious at what

indeed, could the Father love him who does not keep His Son's word, since the Son says nothing which is not the Father's word also?

The Saviour is now about to resume, in a few verses, all that He has just said to His apostles, after which He will rise, to go with them to the garden of Gethsemani.

XII.

These things have I spoken to you, abiding with you.

But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.

Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid.

You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

And now I have told you before it come to pass: that when it shall come to pass, you may believe.

I will not now speak many things with you. For the prince of this world cometh: and in me he hath not any thing.

But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. Arise, let us go hence. (Verses 25-31.)

Our Lord knew well that all He had just said to His disciples was to them very obscure and enigmatical, and as His first words after the Supper were intended to raise their courage and revive their confidence, so now His last words before quitting the Cenacle are intended to comfort them

outwardly it is constrained to do. I examine whether My law is pleasing to the soul, or whether it is a troublesome restraint it would like to fling off. And I question it, even when it tries to escape from My sight, to know if it is My justice that it loves, or if it is impunity that it desires." (Duguet.)

in the distress felt when grave words are spoken the meaning of which we cannot penetrate.

“These things have I spoken to you, while I am still with you” (in the literal sense, while I am still lingering among you). “But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.” How what I have told you ought to be for you a consolation you can only imperfectly comprehend, and you are still anxious and troubled. But take heart; the Paraclete, the Comforter I have promised you, and who is no other than the Holy Spirit, who will be given to you by My Father in My name, will make clear My teaching; he will open your understanding, he will recall to you all I have announced, and through His action you will find in the truths I tell you, and to which you now listen unmoved and untouched, an inexhaustible fountain of consolation and peace.* This Divine Spirit will be given you by My Father in My name, on account of My merits; because I am come, because I have taken your nature, because I have made Myself your victim. In My name also; because His action on you will give you the knowledge of who I am, what I have come to do in the world, and what I will do in you and by you; and He will strengthen your will that you may correspond to My designs.

After so encouraging a promise, Jesus confirms the consolation it is intended to give His apostles by adding: “Peace I leave with you: my peace I give unto you.” No doubt by these words he renews their sorrow, for with the Jews they were the common formula on parting; but it is not here the simple banal formula, Peace I leave with you; Jesus bestowed upon it a meaning, and incomparable value, by completing it in these words: “I give you *my* peace: not as the world giveth, do I give unto you. Let not your heart be troubled: neither let it be afraid.” The world’s wish is for the peace supposed to come from the possession of those goods we hold in so precarious a fashion; and even this peace, which so

* Duguet, ch. viii., art. i., n. 4.

little deserves its name, it can only wish, it cannot bestow it; and how rarely is even the wish sincere? I, I give you My peace. I am leaving you, I am going to die; but I have told you, and I repeat it, do not let this prospect plunge your souls into trouble and fear. My death ensures your peace, it opens the door to your inheritance; peace I leave you. And not any sort of peace, "I give you *My* peace," the peace which is Mine, of which I am the principle. With My death I am going to satisfy the justice of My Father; it will give you peace with Him. It will assure you My grace, by which you will obtain the victory over your passions and peace with yourselves. My grace, which, uniting you to your brethren in the unity of one same spirit, will establish you in peace with them.

To say the truth, Lord, Thou givest us Thy peace, because Thou givest Thyself to us.* Thou art about to die, to ascend to heaven, but Thou wilt not leave us. "You have heard how I have said: I go away, and I come again to you." If I see Thee no more, Thou art with me, in me, Thou givest me Thy peace by enabling me to live by Thee, and by living Thyself in me; bringing all things into peace, because Thou puttest all in order. But this peace that Thou leavest me, that Thou givest me, I must accept it, I must take it; and I take it only in proportion as I believe all that Thou art, in proportion as I see Thee as Thou art. My peace will be only full and perfect in the day when all veils shall fall, when I shall see in Thy light, when there will be no longer anything in me which is not Thee.† Lord! grant that I may journey towards this Divine peace by a faith in Thy word ever keener and more active. To the end I shall feel the law, which is in my members, warring with the reign of Thy law in my spirit.‡ May my faith behold Thee living in my

* *Ipse est pax nostra.* (Eph. ii. 14.)

† *Pax ergo ipse nobis est et cum credimus, quia est et cum videmus eum sicuti est* (St. Augustine, tr. 77, n. 3). *Carissimi, nunc filii Dei sumus: et nondum apparuit quod erimus. Scimus quoniam cum apparuerit, similes ei erimus: quoniam videbimus eum sicuti est.* (1 John iii. 2.)

‡ Rom. vii. 22-23.

soul, to enable it to triumph over nature; may it make me ever attentive to Thy voice, saying: "I give thee my peace. Let not thy heart be troubled." Let me be always certain that if Thou leavest me, it is only in appearance; Thou art hidden from my eyes, but Thou art within in my heart. Thou hast gone to Thy Father, and I am glad, because with Him Thou hast the glory that belongs to Thee, and which Thou canst receive only from Him. I rejoice, too, because the deification of Thy Sacred Humanity is the pledge of my own deification. I only know truly all Thou art, and all that I may and ought to expect from Thee, when I see Thee in the bosom of Thy Father who is My Father, of Thy God who is my God.

XIII.

And now the moment has come for quitting the Cenacle to go to Gethsemani; Jesus adds only one word of warning to His disciples of the passing triumph of His enemies, to forearm them against the scandal it may cause them.

"These things I have told you before it come to pass: that when it shall come to pass, you may believe." When you have witnessed My Resurrection and My Ascension, then you will remember that I predicted them, and your faith, now so imperfect, will be perfected; then you will believe fully in My Divinity, and you will not doubt that, though ascended to My Father, I shall still be here with you. Prepare your souls, then, now by believing firmly what I tell you, "for the prince of this world cometh, and I shall be delivered into his hands, though he has no rights over Me." The enemy of the human race, the instigator of the original fall of man, sees in Me his own enemy; since the day when he saw the Holy Spirit descending upon Me, he has tempted me, and has found nothing in Me to respond to his suggestions. Finding thus his empire threatened, he has not ceased to

incite against Me those of whom he is the father,* and now he comes in their person, hoping to have done with Me for ever. He, no more than his agents, can convince Me of sin†; he can therefore do nothing against Me, and I freely and voluntarily accept the suffering and death he is preparing for Me. I accept it, although it is chastisement due to sin, that the world may know I do so out of love for My Father, because I acquiesce in His design that the world should be saved through My death. Let us arise now and go to meet it.”

Jesus, my Saviour, make me repeat this word daily under the impulse of Thy Spirit, whilst I am preparing to celebrate Thy holy mysteries. Say it Thyself in me with power, that I may say it like Thee with a will determined to die to myself, courageously, triumphing over all fear. Although the prince of this world has only too many rights over my poor soul, I know it is not into his hands Thou dost deliver me when I am assailed by temptations, or by trials, or when the cross weighs heavily on my shoulders, and I have difficulty in following Thee, so crushed am I beneath its weight. I am in Thy hands and in those of my Heavenly Father, who cuts, and purifies, and delivers me thus little by little from all there is in me of the prince of this world. I will arise, then, to go with Thee to Gethsemani, to Calvary, treading the Way of Sorrows in Thy shadow, sustained by the secret virtue emanating from Thy Sacred Humanity, pressing on always until at last I attain to Thee and possess Thee fully; until I am found in Thee, one with Thee, knowing Thee with that knowledge which possession gives, experiencing the virtue of Thy Resurrection, by the very fact that I am associated with Thy sufferings and made con-formable to Thy death.‡

* John viii. 44.

† John viii. 46.

‡ Phil. iii. 9-10.

§ 2. The Discourses Pronounced outside the Cenacle
(Chapters xv and xvi).

I.

1. *Jesus explains to His disciples the nature of His union with them. It is a living, organic union. Its grandeur is infinite. It is voluntarily accepted: it can be forfeited. It is maintained by an invincible faith in His love, in His word, in His promises; by an ardent desire to respond to His love by perfect obedience. (xv. 1-10.)*

I am the true vine: and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. (Verses 1, 2.)

It is probable that, on resuming His discourse, Our Lord, according to His custom, borrowed the comparison He made use of from what was before the eyes of His disciples. Was it the Eucharistic cup that suggested it? or a vine trailing down the window of the Cenacle? These are the hypotheses of those interpreters who suppose that, after rising from table, the Divine Master continued His discourse in the supper-room. Those, on the contrary, who believe that our Lord went out immediately, speak of the vine sculptured on the gate of the Temple as occasioning the comparison, or perhaps simply the vineyards our Lord traversed on His way to the Garden of Gethsemani. However this may be, it is only important to notice that, on resuming His discourse, our Lord reverts to the fundamental thought He had been developing, to exhibit it in a new and more striking light. In order to strengthen and console His disciples at the moment of separation He had assured them that His death did not imply absence or abandonment. "I will

not leave you orphans; I will come to you. . . . You know that I am in my Father, and you in me, and I in you. . . . He that loveth me, my Father will love Him, and we will come unto Him, and make our abode with Him." To this consoling promise our Lord is about to refer, explaining, by a comparison very familiar to the Jews, the nature of the permanent union promised, the conditions by which it is maintained, and the great good it will assure them.

"I am the true vine." Israel, the prophets say, was the vine of the Lord, planted and cultivated by Him.* Nevertheless, inasmuch as they were a people with Abraham for their father, they were not the true vine of the living God.† Jesus Christ alone, with those who live by His life, is the true vine, and the Father is the husbandman, who cuts off the unproductive branches, and prunes those already fruitful, that they may bear more fruit. What more simple than these words? And yet they are of a depth unfathomable; their moral import has no limit. He who meditates on them, and strives to live by them, seems always to hear them for the first time, for they reveal a fresh meaning in proportion as they are realized. To taste the whole ineffable sweetness of the words, and to be fully alive to their hidden riches, needs an eternity.

"I am the true vine." Presently He will say, "You are the branches." It would be impossible to find a stronger and more vivid expression to make the disciples understand that He will not leave them, that His presence will be always with them; and what a presence! He will be present with them because their life will be one with His, and that not only through likeness to Him, as sometimes happens between master and disciple, when the former has so influenced the latter that the life of the disciple is wholly impregnated with that of the master, but by identity of life; the principle of the moral and supernatural life of our Lord's holy soul—namely, the Holy Spirit, being the same Spirit who fills

* Osee x. 1; Isa. v. 1; Jerem. ii. 21; Ezek. xv. 2, and xix. 10.

† Rom. ix. 7, 8; Gal. iii. 7.

with moral and supernatural life the soul of every Christian. By virtue of the hypostatic union the soul of our Lord is full of the Holy Spirit; it is sanctified by Him, He is the principle of all its virtues.

Now our soul only becomes Christian from the moment when Jesus takes possession of it by His Holy Spirit, His life and virtues passing into the soul through that Spirit. The comparison our Lord employs, however strong it may seem, must be taken literally, strictly, with the whole force of the terms used, and even so it will still remain below the truth it expresses. For the vine can be torn from the soil that bears it: the humanity of Christ is eternally united to the Person of the Lord; the vine draws from the ground that nourishes it saps that are not always of the same richness: the sap which vivifies the Holy Soul of our Lord and all Christian souls is unique and always identical with itself—it is the Holy Spirit.

Jesus Christ is the Head of every man, but the Head of Christ is God. . . . * God has given Christ to be the head of the Church, which is His body, the fulness of Him who filleth all in all. . . . † As the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body: so also is Christ. *Ita et Christus.* ‡ We understand now in what an absolutely real sense our Lord had said to His apostles: “I will not leave you orphans, I will come to you, you shall know that I am in my Father, and you in me, and I in you.” The head is not all the body; the body consists of the head and the members; if, then, it is so with Christ, it follows that Christ is not fully Himself, is not complete, if I may dare say so, until He has all His members. Christ in His plenitude is Himself and us; we are one with Him. “I live, now not I, but Christ liveth in me.” § It is a circumincession. All in one, one in all.

My Father is the husbandman, extending His care to the branches as to the vine itself, since they form but one. Jesus

* 1 Cor. xi. 3.

† Eph. i. 23.

‡ 1 Cor. xii. 12.

§ Gal. ii. 20.

Christ is the true vine inasmuch as He has made Himself Man. The vine and the branches are of the same substance. This is why, the Word being God—which we are not by nature—He has become man, in order that His human nature should be the vine, of which we men can be the branches. And as the human nature in Jesus Christ owes all to the Father, who has chosen it gratuitously; who has united it by His power to His Word; who, by this Divine unction, has inundated it with all possible blessings; who at every moment surrounds it with His paternal care and protection; even so, “He watches through all time over all the branches that are united to Him, or seem to be so.”*

Is this to say that, once united to the true vine, and sustained by it, we have nothing more to do than to live on, without labour or responsibility? No, indeed. Our union with our Lord, real as it is, is also a moral union—that is to say, we are free to accept the Divine sap, and to let it circulate unimpeded, or, alas! to close more or less, or even altogether, its access to our powers. When once we have accepted Jesus Christ as our Head, all is not done; we have also to see and appreciate what He is in His sacred Humanity, what the Spirit of the Father and the Son has operated in that Humanity; we must desire that this Spirit should work in us what it has worked in it, and be docile to the action of the Father, producing in us by His Spirit the fruits of grace we admire in Jesus Christ, and which St. Paul describes in these terms when writing to the Galatians and the Ephesians: “The fruits of the Spirit are charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, temperance, chastity.” “The fruit of the light is in all goodness, and justice, and truth.”

To abandon ourselves to this holy operation is to suffer the Divine Husbandman to carry the knife wherever there is need to cut away, and therefore it is to be convinced that the light which shows us our defects is not enough to make us hate and correct them; there must be also exterior

chastisement and trial which are to render us humbler and more circumspect.*

O God, what a vivid light these teachings of Thine adorable Son throw on the grandeur of my holy vocation ! Nothing less than the Incarnation was necessary to establish me in a condition befitting the end for which Thou hast destined me; and nothing less than Thy incessant action, O Father, is necessary for me, if I am to produce the fruits proper to the state in which Thou hast established me. What a vocation is mine, since, to build it up, such workmen were needed, and such unceasing labour on their part required ! Finding myself in hands so powerful and so holy, with what confidence ought I not to abandon myself to their work within me ! “ I form but one vine with my Lord ; His interests and mine are common. Thou, O Father of this adorable Saviour, dost cultivate me because of Him ; the care Thou dost take of Him is inseparable from that Thou givest me ; it is because Thou lovest Him that Thou lovest me ; Thou dost trust none but Thyself when the pruning of the branches is in question, and I know and am convinced that the adversities, trials, persecutions, and sicknesses which serve to purify me are ordered and regulated by none but Thyself alone.”†

But how ought I to stand in fear lest I withdraw myself from Thy purifying operation ! Thou dost cut off inexorably the useless branches. Were their fruits ever so magnificent in appearance, if they do not proceed from the Divine sap, if pride is their principle and the desire of the esteem of

* “ How much is there to cut off and root out in you, Christian soul ! Would you bear abundant fruit it must cost you much ; that superfluous wood must be cut away, that fertility of evil desire, that restless energy which is ever seeking to put itself forward, and which, by dissipating its strength, loses itself. You think you must be always acting, always busy on exterior work, and you become all exterior. No ; not only must the evil desires be lopped off, but also the excess which is so often found in the good ones : the too great, the excessive activity, which destroys and consumes the soul’s force, which fills it with self, puffs it up, and makes it proud.” (Bossuet, *Med. Sermon de Notre S., La Cène.*, pt. ii., 4th day.)

† Duguet, pt. iv., ch. xi., art. ii., n. 3.

men their **end**, they will not be spared. Separated from the vine, they will be cast out of the Father's vineyard, gathered up and thrown into the fire.

II.

Now you are clean by reason of the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

I am the vine, you are the branches; he that abideth in me and I in him, the same beareth much fruit; for without me you can do nothing.

If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. (Verses 3-6.)

According to St. John's usual plan the first two verses express a general truth which our Lord takes up and applies to the apostles. It is they who are the branches, and He is about to explain to them under what conditions they will bear much fruit.

"You are clean." These words are attached to the preceding ones by the very fact they announce.

Since the Father is the Husbandman and prunes the branches to free them from useless shoots, Jesus, in telling the apostles they are already clean, is telling them in so many words that they are good branches of the true vine. And as, after He had told them that none could have part with Him unless they were pure, He had reassured them, "for you, you are clean," . . . so here, after having spoken of the branches which will be cut off from the vine, He reassures them again: they are clean because of the word He has spoken to them. That word has settled them in the truth, it has taught them what God is for them, what a gift He has given them in the Person of His Son, what union He

desires with them, to what perfection He would raise them, and how He is with them always to lead them to this perfection. They had believed in this word, it had done its work in them by purifying them from their stains, detaching them from themselves, and filling them with His virtue.*

But, having reassured them He puts them on their guard against presumption, the great crime of the Jews, and the cause of their unbelief. Because they were sons of Abraham they looked upon the Divine kingdom as a possession it was impossible for them to lose, as long as they were faithful to their legal observances. Jesus warns His disciples that, pure though they are, they are not secure from danger. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except you abide in me. I am the vine, you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." No illusion is possible: all is not done when once we are made clean and are united to our Lord.† This incomparable good is not definitively ours: we can lose it, and lose it for ever. Our case is always in the hands of our counsel, and that the Divine life may not leave us we must abide in Jesus Christ in such a manner that He may abide in us.

My God! if such is the essential condition without which

* Our Lord will say to them presently: "If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you" (ver. 7). And a little later: "Father, sanctify them in the truth, Thy Word is truth" (xvii. 17).

† "You have not only need of Me for your purification; but when you are pure you have still need of Me to continue in your purity; for the operation of grace is not only to purify, but *still more* to preserve the purity and justice which have been given you. . . . Turn not aside, then, ever, even for a moment: keep yourselves as closely as possible under the direct rays of the light. . . . And you, Christian soul, keep your eyes open and a submissive heart: light will change into heat, and the heart won to God will live by Him." (Bossuet, *Med. La Cène*, pt. ii., 5th day.)

I shall be lost eternally, I beseech Thee, show me what it is to abide in Thy Son in such sort that He may abide in me!

“Abide in me.” “Do not imagine that your need of Me is like to your need of food, which you take at regulated times, interrupted by long intervals. Compare it rather to your need of respiration, to the beating of your heart, to the presence of your soul in your body, one moment’s absence of which would mean your death.”* Yes, Lord, I understand: I abide in Thee only while I recognize my incessant, permanent need of Thee, and by that very need my radical incapacity to do any good whatsoever, unless I receive it from Thee.† Thou dost tell me explicitly: “As the branch cannot bear fruit *of itself*,” as it has not in itself the source of life whence proceeds the fruit, and must draw from the vine the vital energy necessary for it to become fruitful—“neither can you, unless you abide in me. Without me you can do nothing.” Resolutions, efforts, all putting forth of your natural energy, all that will lead to nothing. Recognize your absolute weakness, seek in Me only your life, keep yourself closely bound to Me, expecting all from Me. Then I will abide in you, and as there is no presence without action, I will act in you,‡ I will make known to you the dispositions of My holy Soul, I will make you to hunger and thirst for the justice and holiness you adore in Me, and the more you cry to Me to satisfy your hunger and to quench your thirst, the more will I fill you with Myself.

* Duguet, ch. x., art. xi., n. 3.

† “Whoever, then, will pray must begin by believing, sincerely and intimately, in the very depth of his heart, this word: ‘Without me you can do nothing.’ Nothing: once again, nothing; nothing at all. For that is why we pray and ask, because we have nothing and consequently can do nothing; or, to sum it up in one word, we are nothing—in what is good, pure nothingness.” (Bossuet, *Med. La Cène*, pt. ii., 7th day.)

‡ “There is here, then, what *we* do, which is to abide in Jesus Christ, and what *He* does, which is to abide in us, and that is the work complete. If we think to act alone we deceive ourselves, since the source of our actions is in the indwelling of Jesus in us, for He does not dwell anywhere without action.” (Bossuet, *Med. la Cène*.)

III.

If you abide in me, and my words abide in you, you shall ask whatever you will: and it shall be done unto you.

In this is my Father glorified: that you bring forth very much fruit, and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love.

If you keep my commandments, you shall abide in my love: as I also have kept my Father's commandments, and do abide in His love. (Verses 7-10.)

We must mark well the new form our Lord gives here to His thought. "If you abide in me, and *my words* abide in you." He had said, "Abide in me, and I will abide in you"; and afterwards, "He that abideth in me, and I in him, the same beareth much fruit"; and now, "If you abide in me, and my words abide in you." Evidently, these different forms of expressing His thought are equivalent one to another, but the last determines precisely the sense of the preceding ones; it confirms the interpretation we have given to this word of our Lord's, "If *I abide* in you," and enlightens us as to the nature of the unceasing co-operation we must give to our Lord to abide truly in Him.

We have already said: Our Lord abides in us while He acts in us, and enlightens us on what He is in Himself, and what He desires to be for each one of us. Now what but His word abiding in us will give us this light? He dwells in us then inasmuch as He is Himself the Word. But why speak save to be heard? and how shall we hear if we do not listen? And therefore to abide in Him is to listen to Him, to watch Him, for He speaks to us as much by His actions as by His words, His acts being the living commentary without which we should not be able to enter into the depth of meaning His words contain. It is to listen and contemplate Him in the writings of the Evangelists and the apostles, interpreted by the Church, and meditated on under her

shadow, at His feet. Thus we shall begin to co-operate with His action, then we shall begin to abide in Him as He will abide in us. But we must go further.

The Divine Master, in discovering Himself to us, manifests at the same time what He desires to be to us. As soon as we begin to know what He is, we catch a glimpse of what He would have us to be. He cannot manifest Himself without at the same time so inflaming our desires, that, seeing what He is, we long with all the strength of our heart to become like to Him. "I am the vine: you are the branches." He only unites us to Himself to make us bear abundant fruit. Such is His will; and our will only arrives at complete co-operation with His when it desires all the perfection* our Lord reveals to it, and asks, without hesitating, for *all* it has been shown. From the moment that the soul aspires to the realization of all that the Word abiding in her suggests, she may ask for all to which she aspires: the Lord will realize it in her. What do I say? She *may* ask? She not only may; it is her duty. "If you abide in me, and my words abide in you, ask [the imperative] what you will, and it shall be done to

* "Let us never forget that the fruits of which our Lord speaks in no way refer to *the results of our action exteriorly*, but to *the perfection of our interior dispositions*, which are the same with those of our Lord. If the words of St. Paul to the Galatians (v. 22) and to the Ephesians (v. 9) could leave any doubt on this point, how many other words of our Lord and of His apostles would suffice to throw full light upon it. 'I have given you an example, that you should do as I have done. . . .' 'My commandment is that you love one another, as I have loved you.' (John xiii. 15 and 34.) 'He,' says the apostle St. John, 'who saith he abideth in Him, ought himself also to walk, even as He walked.' (1 John ii. 6.) But what is it to walk as Jesus has walked? It is to have the same sentiments, and to be in the same dispositions with Him, according to the precept of the apostle: 'Be of one mind with Christ Jesus.' (Phil. ii. 5.) 'If any man,' says St. Paul, 'have not the spirit of Christ, he is none of His.' (Rom. viii. 9.) The spirit of Christ must animate us. He who has not this spirit is none of His, however great his actions may appear. If he performed miracles in His name, and had all the illumination of the Prophets, he would be a stranger to Him, and Jesus Christ would tell him, 'I know you not.' It is a rule that has no exception. Jesus Christ knows only what He gives life to, and He can only reward the actions of which He is the source." (Duguet, pt. iv., ch. xi., art. iii., n. 2 and 5.)

you.” Thus our prayer should be the faithful echo of the word of the Lord dwelling in us; and we have the promise it will be done unto us even as we ask. To strengthen our faith in this promise so that we may not doubt, however marvelously it may seem to surpass all we could dream of, our Lord adds: “Herein is my Father glorified, that you bear much fruit, and so you shall become my disciples.” Why did He come into the world except to glorify His Father? Never did the thought of His own glory occupy Him for a moment, His one and only thought was the glory of His Father.* Hence it follows that, if the glory of His Father is procured by the fact of our bearing much fruit—that is to say, if we practise the virtues He has practised Himself, and if we become more and more His living image, His perfect disciples†—can we doubt that He will put His almighty power at our service when we ask Him to satisfy that hunger and thirst for justice which His word, dwelling in us, has excited?

Is not this enough to drive away all hesitation, and to bring us to that blessed state to which, in the opening words of His discourse, the Divine Master has called us: “Let not your heart be troubled, have no fear, you believe in God, believe also in me”? We are astonished and confounded in presence of the perspective opened out to us by these last instructions of our adorable Saviour; we should never have imagined that our peace and confidence could have their foundation in so complete a union with the Son of the Living God, and that we could become the object of such immense

* John viii. 49-50.

† Observe carefully this word of our Lord’s: “The glory of the Father is procured by the fruits of holiness we bear, and which make of us disciples ever growing in likeness to their Master.” God is glorified, not by the greatness of the works we accomplish, but by our resemblance to His Divine Son. On the last day He will know only those in whom He finds the living image of His Son. It is not enough, then, to attach ourselves to Jesus Christ, and to *proclaim* ourselves His disciples; we must *become* His disciples, persuaded at every moment that we are only beginning, that we are never truly Christian, and that we must unceasingly apply ourselves to the work of becoming so more perfectly.

promises. Yet our Lord brings them into still stronger relief by a last touch which gives them a truly infinite bearing, by revealing to us the close union which the incarnate Word wishes to establish between Himself and His brethren.

IV.

“As the Father hath loved me, I also have loved you. Abide in my love.”

The love of the Father for the Sacred Humanity of our Lord is the measure of the love of our Lord for us. Being personally united to the Word, the Sacred Humanity is loved by the Father with the same love He has for the Word: it is the Word He loves in It. “He whom John baptizes in the Jordan is the beloved Son in whom the Father is well pleased.” What this love has done for Jesus our Saviour, and what the incomparable gifts with which His holy soul has been loaded, even the Blessed Virgin herself, in the light of eternity, cannot fully comprehend. Now, as His Father has loved Him, He has loved us.

Do not let us forget it: Jesus Christ is the incarnate Word, the Word before He was man, the Word in the Man, and therefore it is the Word who speaks through the Man to each one of us, and says: As the Father has loved Me, I have loved you. What does it mean, and what must I understand by this word: loved by Him as He is loved by His Father? Am I to expect that He will do in me all that His Father has done in His holy soul? Evidently not. He is the only Son, the Son by nature; I am only the son of His adoption. Besides, St. Paul teaches me, and we perceive it daily, there are infinite degrees in the gifts His love bestows on each individual. What, then, may I hope for from this love? What good does He desire to give me? What security can I suffer myself to feel, when He seems to abandon so great a number of souls to darkness, to the most extreme moral misery, to an almost fatal corruption, without any apparent chance of salvation? The word of God endures to eternity, nothing

can prevail against it. That God should leave me in ignorance of how it is verified for the greater number of His creatures is His right: He has not to render an account to me. He tells me that in the day when He will permit me to judge His ways, because He will unveil all their consequences, He will be justified from all the reproaches blasphemers have heaped on Him.* I must believe Him. It is therefore solely for what concerns me, and whoever else hears it, that I have to seek the meaning of this word: "As the Father has loved me, so have I loved you." Now, for all of us, there can be no doubt about this meaning after all our Lord has just said. It signifies that, whoever we may be, whatever our rank in the hierarchy of souls, whatever our place in the mystical body of Jesus Christ, we can, and ought, to count upon His love to help us to act and to fulfil our task according to the dispositions of our Head.

The love of the Father for the Sacred Humanity of His Son, the vine of which we are the branches, is manifest in the plenitude of the gifts and graces demanded by His mission. This is the good which the Father has willed for the Son, this absolute sanctity, the exclusive privilege of Him by Whom every creature must be sanctified. The love of the Son for us is manifested in the effusion of the gifts and graces that we need to glorify, to manifest God there where His Providence places us; the good which this love wills for us is our sanctification, our entire consecration to His service,† which perfects us in Him, makes us one with Him, makes us cease to live, that Christ may live in us.‡ When then our Lord adds, "Abide in my love," he commands us never to lose sight of this love He has for us, and which will provide

* "*Numquid incredulitas eorum fidem Dei evacuabit? Absit. Est autem Deus verax: omnis autem homo mendax, sicut scriptum est: Ut iustificeris in sermonibus tuis et vincas cum judicaris.*" (Rom. iii. 3, 4; Psa. cxv. 11.; l. 6.)

† "My Father, sanctify them in truth. . . . As thou hast sent me into the world, I also have sent them into the world,¹ and for them do I sanctify myself, that they also may be sanctified in truth" (xvii. 17-19).

‡ Gal. ii. 20.

¹ Compare this with x. 36.

for all our needs; He asks us to have such a vivid and intense faith in this love that always and in all things we shall have recourse to it,* that it may be to us, as it were, the very atmosphere in which we never cease to move, from which we continually draw our life, this love becoming the motive power of all our actions, giving to them all obedience as their end—that is to say, the perfect union of our will with that of our adorable Saviour.

V.

“If you keep my commandments you shall abide in my love: as I also have kept my Father’s commandments, and do abide in His love.”

It would be interesting to draw out the parallel between these verses, and those of ch. xiv. 15–17, 20, 21, and 23.† It must be enough for us now to remark the insistence with which our Lord puts before us the perfect correlation which exists between love and obedience, between obedience and love; love, if it is sincere and disinterested, leading us to obedience, and obedience causing love to grow. We know well that by nature we are strongly inclined to love for ourselves; we shall never recognize it sufficiently, we shall never reflect on it too often.

* His love is not like ours, incapable of forming its object, and rendering that lovable which of itself is not so. His love, inseparable from His power, is creative like His power. He brings out of nothingness the qualities He loves, and there, in grace as in nature, He causes light to spring from the very heart of darkness¹; with this difference, however, that nature obeys without knowing what she is doing, and has not liberty by which to co-operate with the action of God.” (Duguet.)

¹*Qui dixit de tenebris lumen splendescere, ipse illuxit in cordibus nostris.* (2 Cor. iv. 6.)

† “In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father: and I will love him, and will manifest myself to him. . . . If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him.”

This is why our Lord never tires of putting us on our guard against the illusion of a great number of souls, even among religious, who find in what they call charity the justification of their spiritual sensuality. They are fond of repeating St. Augustine's words: "Love and do what you will." And because they find themselves full of beautiful thoughts, which strike their imagination and excite their sensibility, they think they are arrived at the summit of perfection, while they are perpetually seeking themselves, living in an entirely natural activity, and slaves of their own mind and will. Speak to them of the Cross and they say: "Speak to us of love. Why fill us with disturbing, gloomy thoughts? Let us dilate our hearts." Which is, in effect, to say: "Put us at our ease. Death, renunciation, sacrifice, all that is very suitable to beginners in the spiritual life. As for us, we have life, we love; he who loves fulfils the whole law."

May God preserve us from such fatal illusions! Jesus, our Lord, loves us as His Father has loved Him; we must abide in this love, finding in it all our joy, our consolation, and our hope, but also our strength to obey as He has obeyed.*

On this condition, but on this condition only, we abide in His love. He will have our love to be of such a nature

* "I have loved you as My Father has loved Me—not with a false tenderness like that of earthly parents; My Father has loved Me with a firm love, and He has sent Me to suffer: thus also have I loved you; suffer and die with Me, and I will live in you." He does not, however, speak yet of death, or of the cross; but He prepares us for it by the insinuation of His Father's love and His own: 'See,' He says, 'how My Father loves Me: I love you with a like love, and *you will see presently* to where it will carry Me.' For in a moment He will say: 'Greater love hath no man than this, to lay down his life for his friends.' But before making us enter into His courageous designs, He would have us feel the sweetness and purity of His love. Let us, then, suffer ourselves to be taken by this sweet path to whatever place it may lead us." (Bossuet.)

"We must begin by loving Jesus Christ, and therefore loving His truth, His maxims, His commandments, for it is thus that He has done; and He began by loving His Father, and afterwards all His commands, however rigorous they might seem to human nature: for the love of Him who commands makes sweet that which of itself is hard and bitter." (Bossuet.)

that it will make us become like to Him, living by His life. Now such a union can only exist if we love His truth, His word, His maxims, His commands, if we are imbued with them; then we abide in His love, we find in it all that is necessary to our obedience, as He did Himself. We obey because we abide in His love, and because obedience is the certain sign that we are abiding in His love.

VI.

2. *Obedience, although it is the source of a superabounding joy, even the joy of Jesus, involves nevertheless a total immolation, having for its one end the bringing of the disciples to love one another with a love of which Jesus Christ is at once the model, the principle, and aliment. This love is obtained by prayer.*

These things I have spoken to you, that my joy may be in you, and your joy may be filled.

This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends (for those he loves).

You are my friends, if you do the things that I command you.

I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known unto you. (Verses 11-15.)

Absolute obedience involves total immolation; how far it should go our Lord is about to teach us, and it may well cause us to shrink. And so, before He begins His teaching, in order to strengthen and reassure us, He shows us the fruit of obedience. "I have said these things unto you, that My joy may abide in you, and that your joy may go on increasing until it is full. Do not be afraid, then, of the renunciation I exact from you through obedience to My word. I do not

exact it in My own interest, I exact it because it is the condition on which your own happiness depends. Undoubtedly, when I bid you abide in my love, I mean that you should seek in it the strength to obey and to sacrifice yourselves for love; but I have no selfish end to serve. I am thinking only of you, and I want you to learn what ineffable blessings are attached to the work for which I am come, and which will be yours. I would have My joy become your joy, and that it should take possession of your soul more and more, until the day when it becomes full. My joy springs from the knowledge I have of My Father's love, and from My determination, in consequence, to consecrate Myself without reserve to the accomplishment of His will. My meat is to do His will, I feed on the delight and the solid fruit of My obedience, I live by My love for this adorable will. This My joy shall be yours, if you obey My commandment with your whole heart, and without reserve."*

"This is my commandment, that you love one another, as I have loved you."

* "Whatever shares the heart, divides it, and a divided heart cannot be content, because division causes pain. All love desires to dominate. And as it is love that is the life of the heart, and makes its happiness, the heart is unhappy if its affections contend, and if they rend the heart instead of uniting it.

"When the law of God is only imperfectly loved, some affection is still reserved for the things it condemns; and although this second love may be obliged to yield to the love of order and justice, it is done unwillingly, and with vexation that it cannot enjoy in liberty that which would be its delight. . . . Therefore, to those who *rest* in these imperfect dispositions the teaching of St. John has very little weight: that, since it is the love of God which makes us observe His commandments, they can be neither heavy nor painful, since all is light and easy to love—*Hæc est enim caritas Dei ut mandata ejus custodiamus, et mandata ejus gravia non sunt*—(1 John v. 3)." (Duguet.)

The suffering which results from this divided heart is the chastisement of those who *through cowardice remain* in this state. They are afraid they will not find in God more than they leave in renouncing creatures, and this tormenting fear is their punishment: "Fear is not in charity: but perfect charity casteth out fear, because fear hath pain"—*Quoniam timor pœnam habet* (1 John iv. 18), according to the Greek, *punitionem, cruciatum habet*.

To love one another, as our Lord has loved us, is essentially the special commandment of our adorable Master. The decalogue imposes the love of our neighbour; but how far this love should go, what is the end proposed, and what are its characteristics, this is what Jesus Christ alone reveals to us, when He commands us to love as He Himself has loved. He loved us in God, and in God He came to save us. His love is the Being of God, giving Himself to man to deify him.* No one understands this commandment truly—"Love one another as I have loved you . . ."—if he does not know that Jesus our Lord is God, and that He is our Saviour. His love flows from His Divine nature and mission, and our love must proceed from His: *Caritas ex Deo est*. Like His, it must be disinterested and freely given; it must tend, under the action of grace, to remedy the ills of our brethren, to call them from death to life; it must place us at their service with the humility, the sweetness, the patience the Divine Saviour showed His apostles, with His indulgence for their defects, the tenderness with which He bore with their weakness and their ignorance, and lastly, with that unbounded generosity which gives all, even our very life.

"Greater love than this no man hath, that a man lay down his life for his friends."

And as our Lord loved us when we were His enemies, thus also shall we come to love our brethren, to be ready to die for them;† in a word, to be their friend in the full force of the

* *Deus caritas est. Caritas ex Deo est.* (1 John iv. 7 and 8). *Sic enim Deus dilexit mundum ut Filium suum unigenitum daret.* (John iii. 7.)

† The Apostle St. John had so thoroughly grasped the fact that the example of Jesus Christ was a law for those who were to carry on His ministry, that he makes the obligation extend to all His disciples, of whatever state and condition. "We have," he says, "known the love of God towards us, in that He has given His life for us, and we ought also to give our life for our brethren." (1 John iii. 16.) What he says is common to all, and he does not give it as a simple counsel, nor as a work of supererogation, nor as a perfection, left to the choice of the more zealous amongst us. "It is a duty," he says, "for whoever has known the love of God towards us. He owes to Jesus Christ what he has received from Him; or rather, he owes it to his brethren"—*Et nos debemus pro fratribus animas ponere.* (Duguet.)

term, even when they are hostile to us. In such sort, that this disposition that is commanded us—to be ready to give our life for our brother—should animate every one of our acts of charity towards him.* On this condition, and on this condition only, our Lord will recognize us as His friends.

VII.

“You are my friends, if you do the things that I command you.”

And because He knows that at heart this is the real disposition of His Apostles, He adds:

“I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things, whatsoever I have heard of my Father, I have made known to you.”

Not that they have no longer to fill the office of servants, since He Himself came only to serve His brethren; but though they do the work of a servant, their spirit is different, they will serve for love, forgetting themselves like their Master. They will no longer act as mercenaries, obliged to do work they do not like because they do not understand it intelligently, and it is in no sense their own; they will act as friends because their Divine Master has revealed to them the designs of His Father: He has made those designs lovable

* “The precept of the cross is, then, contained in fraternal charity; and although the occasion of giving one’s life for another may be rare, nevertheless, brotherly love will be mingled with the cross if we practise what St. Paul tells us, “not to seek ourselves, but the things of others.” (Phil. ii. 4.) Thus brotherly love will be a continual sacrifice, not only of our resentment when we think ourselves slighted, but even when there is no subject of complaint, a sacrifice of our humour, our interest, our self-love, and to this fraternal charity obliges us. And if we are bound to sacrifice what touches us most within, how much more our external goods. . . . He who spares himself on that point is not a Christian, whatever he may call himself. And that our alms may be a sacrifice, do not fling away something superfluous, which costs nature nothing, but let us take something it cuts us to the quick to part with, so that we may truly suffer for our brother.” (Bossuet, *Méd. la Cène.*)

by revealing that their source is love only; and lastly, because He makes their work His, since, being filled with His Spirit, they are henceforth only one with Him. It is true their knowledge is as yet imperfect; they are far from understanding even what has been already revealed to them, but the foundation is laid; what is done is the pledge of what is yet to come. The work begun will be accomplished, for it is not of man, but of God.

You have not chosen me : but I have chosen you ; and have appointed you, that you should go and should bring forth fruit ; and your fruit should remain. (Verse 16.)

What blessed security, provided we never forget that of ourselves we can do nothing, that we owe all we are to the merciful love of our Heavenly Father ! We count for nothing in the choice His Divine Son has made of us. By a perfectly gratuitous grace, before we had chosen Him for our Master, He Himself chose us, and drew us to Himself: He Himself has given us the place in His Church we occupy, He has given us our mission. “I have appointed you, that you should go”; He has sent us that we may bear fruit, which shall remain for ever:* fruits of life in our souls, fruits of life which shall nourish other souls, and through them be multiplied infinitely. All these good things are assured to us on the sole condition that, never forgetting our dependence and knowing we can give nothing if we do not receive it every instant from the Father, we ask it of Him unceasingly in the name of His adorable Son.† “I have appointed you,

* “Examine well if the good you do is rooted in eternity, if the motives whence it springs are worthy of Me. . . . Remember that the Prophets were careful to warn those who laboured, and apparently with great success, that their work might beguile and deceive them; that what they took for serviceable stuff might be changed suddenly to spiders’ webs; that what they had prepared for clothing might but discover their nakedness; that what appeared to them as good grain should yield only chaff, or, if it yield good flour, strangers should seize it, and devour it before their eyes (Isa. lix. 5, 6.; Osee viii. 7).” (Duguet.)

† “I have chosen you, weak, ignorant, and without merit of your own, that you may never forget your weakness. Even as in nature I drew

that you may go, and bear much fruit, . . . and that my Father may give you all you shall ask in my name." Once more, what a consolation to learn from our Lord the Eternal Truth, that He has chosen us, to place us in a state where we shall bear fruit, because He puts us into such relations with His Father that all that we ask in His name He will give it us !

Our Lord does not promise us the joy of seeing these fruits of life: He only affirms that we shall bear them, provided we remain in such a union with His Father and Himself that, desiring only the life that is in the Son and the virtues which proceed from it, we ask from the Father with invincible confidence that life that He has given Him.

Adorable Saviour ! be Thou for ever blessed for thus revealing to me Thy ways ! It matters little that Thou shouldst hide from me the fruits I may produce for eternal life in myself or in others. It is even better Thou shouldst keep them hidden. And if it pleases Thee that I should remain in apparent sterility, that my work should seem to accomplish nothing, deign, if Thou wilt, to reassure me ; but strengthen my faith in Thy word, and let it be enough for me to know from Thee that my life is fruitful so long as I remain united to Thee, contemplating Thee, the Incarnate Word, enkindling in this holy contemplation the ardour of my desires, and praying the Father, in Thy name, to satisfy them.

Having reminded His disciples of the love of which they are the object, and of all that they can and ought to expect from that love, He renews His commandment to them to love one another. Since they are so gratuitously and magnificently loved, they must, in their turn, love their brethren generously, without suffering themselves to be chilled by the hatred the world will oppose to their love.

light out of darkness, so have I made this light to shine before your eyes. I will leave you in your infirmity until the hour of your death, that the weakness of the earthen vessel in which I have put such great treasures may keep you humble, and that the wonders I will work through you may be attributed only to My power." (Duguet.)

VIII.

3. *The disciples must not persuade themselves that the love of Jesus for them, whence flows the commandment of love for their brethren, will preserve them from the hatred of the world. They must not on that account allow their love to grow cold, nor must they weary of testifying to their Master, under the guidance of the Spirit of Truth. (xv. 17-27.)*

If the world hate you, know ye that it hath hated me before you.

If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember my word that I said to you: the servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also. (Verses 18-20.)

“All that I have just enjoined is but the development of the word I have spoken to you, ‘As the Father has loved me, so have I loved you. Abide in my love;’ and all has but one object, to bring you to understand better the importance of My commandment, ‘Love one another.’ I insist the more strongly on this commandment, in which all the others are contained, because you must not expect to be repaid in like manner.

“‘If the world hate you, know ye that it hath hated me before you.’”

The whole work of the apostolate would be irremediably compromised if, affected by this hate, their charity failed and was exhausted. This is why Jesus forewarns them of “an evil so hard in itself and so strange in its effects.”* They must not be astonished by a hatred from which He has

* Bossuet, *Meditations*.

been the first to suffer, and which has never arrested Him in His work of mercy and love.

All men, under the influence of concupiscence, are inclined to love the goods of this world, for themselves, without reference to God—nay, more, they are inclined to love them even to the despising of the will of God and their duties. In presence of the Incarnate Word, His teaching, His example, His self-immolation, some, touched and grateful, have faith in Him, and, surrendering themselves to His spirit, receive from Him strength to overcome concupiscence; others, attached at the bottom of their heart to what flatters their pride, their cupidity, or their sensuality, thrust Him aside who, admitting no half affections, proclaims that he gives nothing who is not ready to give Him all.

And because He tells them that they are deceiving themselves and are in a wrong road, because He pursues them with His light, that He may dissipate the darkness that envelops them, they hate Him so, they would like to bring about His death. They want to be delivered from His pursuit of them, and to persuade themselves they have nothing to fear from Him whom they thought to fling far from them. These are in truth the world which is radically opposed to Jesus Christ, and their hatred will make them lead Him to Calvary. But as their hate has had no other effect than to render still more ardent His zeal to deliver those who, in spite of their weaknesses and falls, were disposed to listen to His voice, so also His disciples, animated by His love, must not cease to go forth into the world, to deliver those who sigh beneath its yoke; they must not allow themselves to be discouraged by what they suffer from the hatred of those given up to the spirit of the world, and who “make of liberty a veil to cover their wickedness.”*

Far from being disturbed by their hatred they should rejoice in it; it is but a proof of their union with their Master. They will be hated because they are one with Him.†

* 1 Peter ii. 16.

† The Greek text has it: “They have hated Me—Me, the first.” He is the head, they are the members.

"If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Our Lord renewed the precept of charity at the moment when He was going to speak of the hatred of the world. What He has done, what He has suffered, we also must do and suffer with Him. All, each one according to his vocation, must co-operate in this choice, this discernment of souls, which tends to draw them out of the world. In working for this end we shall infallibly excite the hatred of the worldly who are often found even within the Church.* This will be a sign to us of our union with Him who has discerned and chosen us out of the world. But let us take care; we shall only remain united to Him if we suffer the world's hatred as He did, in humility, in patience, in unalterable meekness, responding to hatred by love.

"Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also."

"My work, then, must be continued as it has been begun; My servant must be animated by My spirit; he must employ only the means that I have used, and hope for nothing save through Me; he must not refuse to suffer the same contradictions and opprobrium that I have suffered while preaching the same Gospel that I have preached. The servant is only made equal to his Master when he shares in His humiliations and His patience."†

* "There is a world in the Church itself: there are strangers amongst us; they are angry with those who live and preach according to the spirit of Christ. This world is a more dangerous one than a world openly infidel." (Bossuet, *Meditations*.)

"The mere sight of a just man who is sincere, and inflexible in all his duties, is insupportable to the world, because his life is not like that of others, . . . and because he is found always prepared to condemn, at least by example, what to them appears excusable, innocent, or even necessary." (Duguet.)

† Duguet.

I beseech Thee, Lord, speak these words to me Thyself; speak them within me; may they penetrate to my inmost heart, and there abide. I read them, I understand them, and, it seems to me, I thoroughly consent to them: yet I find myself always ready to be scandalized when I encounter opposition, aversion, from others. As if Thou didst not, too often, meet this same opposition and resistance in me! as if I responded habitually to Thy call quickly, gladly, without complaint or lagging! I am indignant with those who, professing to serve Thee, compromise Thy most sacred interests; I ask with wonder why Thou, the King of ages, the Almighty God, why Thou dost suffer so many obstacles to be put in the way of Thy work by those who call themselves Thy friends. And who am I, what do I do, what sort of service is mine, that I dare be astonished and indignant with others? Were I the most faithful and devoted of servants, ought I not to repeat to myself, "There is no servant greater than his master"? Thou hast had but a small number of courageous disciples, of faithful hearers of the word; the multitude did not understand Thee, they remained indifferent when they were not hostile; I must not be surprised if it is the same with us. All I have to do is to walk humbly and lovingly in Thy steps. If I act otherwise, it must be that the spirit of the world is still living in me, while I pretend to be separated from it. Inspire me with a horror of this, and give me a vivid realization of the terrible judgment with which Thou will judge it.

IX.

But all these things they will do to you for my name's sake : because they know not him that sent me.

If I had not come and spoken to them, they would not have sin : but now they have no excuse for their sin.

He that hateth me, hateth my Father also.

If I had not done among them the works that no other man

hath done, they would not have sin: but now they have both seen and hated both me and my Father.

But that the word may be fulfilled which is written in their law: They hated me without cause. (Verses 21-25.)

The great crime of the worldly is their ignorance of God, not choosing to recognize Him in Jesus Christ, in spite of all He has done to enlighten them. In their pride and self-sufficiency they have made to themselves a conception of life, the falseness of which they will not admit. They will not even endure that it should be found fault with. Whoever does so is at once an irreconcilable enemy. If they admit the existence of God, the idea they form of Him is of one like to themselves. It is a god "from whom they hope for all the liberty and good things they desire, and in whom consequently they expect to find one who will administer to their passions rather than deliver them from them."* A god who would contradict them and condemn them, such a god cannot be the true God: they turn away from Him, they hate Him.

Our Lord has come; He has distinctly affirmed that this God is the true God. His life and His teaching were a perpetual contradiction of what this world holds for the incontestable truth. He supported His teaching by the highest sanctity and the most striking miracles. Yet notwithstanding all this, the world cannot believe itself in error. Jesus is for them only a puppet of Satan†; if He announces Himself as the Son of God, in whom is seen the image of the Father, it is only an execrable blasphemy, worthy of death.‡ That which should enlighten them plunges them into deeper darkness; that which should instruct them hardens them. Had Christ not come, had they not heard His word, nor seen His miracles, nor beheld His life more divine even than His miracles,§ they would not indeed have

* Duguet.

† Matt. ix. 34.

‡ John x. 36.

§ "If I had not done among them these works which none other has done." These works were, before all else, His life itself, a life all sanctity and love. Commentators are eager to demonstrate that the miracles of our Lord are such as no other has ever done. They are, in a sense, right, but

been without sin, for their heart was not God's: but their sin would have been less great since their light would have been less. They have seen and heard; their crime is without excuse, for they have voluntarily closed their eyes to the light, and their hearts to His love.

O my God! dare I feel secure because I profess to believe that Thou art the most Holy God, that Thou hast sent Thy Son, that He is one with Thee, and that, seeing Him, we see Thee? Is there nothing in me of the spirit of the world? Do I love nothing that Thou condemnest? Do I adore all Thy Divine requirements? Does my wisdom submit itself always, and without reserve, to Thine? Certain lights that I have received from Thee, have they never been irksome, and have I never tried to escape from them? The word of Thy adorable Son remains firm: if the Jews, after having seen and heard, have not chosen to submit, it is that at bottom they have hated Thee, Thee and Thy Divine Son. Therefore, when I *will not* see something Thou showest me, when I *will not* give something Thou askest of me, there is something of Thee that I hate.

O my God! may this word of Thine, who art the very Truth, be ever present with me, to inspire me with horror and dread of every *voluntary* infidelity. Faults of frailty, of carelessness, of surprise, of weakness, of cowardice, will be, alas! always too frequent. But, at least, never let me sin against the light; let me love Thy light, though it condemns me; may I ratify this condemnation, and never seek to justify myself; and, at the very least, when my will has failed, let me glorify Thee by my regret, my humility, my fervent prayer! Thus only may I hope never to consent, how little soever, to this hatred which my evil nature has for Thee*; then, in

there is no necessity for this demonstration if the word "works" is understood of the life of our Lord. It is true this absolute pre-eminence of our Lord's life is not so striking as a miracle. It needs more attention and study to grasp it. Still, it is certain that those who fail to see it will never be truly touched, nor fully enlightened, by the miracle.

* "The wisdom of the flesh is an enemy to God. For it is not subject to the law of God: neither can it be." (Rom. viii. 7.)

spite of my miseries, I shall humbly accept the witness of the Holy Spirit within me, and in my little, feeble measure, I shall, in my turn, be Thy witness before men.

X.

But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

And you shall give testimony, because you are with me from the beginning. (Verses 26, 27.)

Jesus will not leave His apostles under the impression of fear and sadness which the thought of the hatred of the world might excite in them; He recalls them to the presence of the Comforter He has already promised them, and to the support they will find in Him for the accomplishment of their mission.

“‘When the Comforter cometh, He shall give testimony of me.’ The hatred of the world of which I tell you beforehand, and whose effects will seem so formidable both against Me and against you, must not make you afraid. It is true you will see Me no more, you will have lost for ever in this world My visible presence; you will find yourselves apparently alone in face of a world which thinks it has conquered Me finally—alone, with only the memory of My teaching, My miracles, My life, My resurrection, and the discourses which will have followed it; in reality you will not be alone. From My Father’s side, where for all eternity I shall have resumed My place, I will send you the Comforter, the Spirit of Truth—that is to say, Him who communicates the truth, ‘the Master who teaches it interiorly, Him to whom all truths belong, and who comprehends them all.’* I will send Him to you, and He will give testimony of Me. I am the Truth, He is the Spirit of Truth, and therefore My Spirit. He knows all that is in Me, all that I am.

“You will not therefore be left to yourselves to discover

* Duguet.

the meaning of My doctrine, the meaning, apparently so obscure, of My life in this world. 'He will give testimony of me.' Incessantly present to you, He will reveal to you what I am in Myself, and what I am come to do in the world. You will see all in so clear a light, with such certainty—the testimony of My Spirit within you will be so powerful, so convincing—that the hatred of the world will be unable to disturb you, its opposition will not shake you, nor its darkness envelop you; and the interior witness that you will hear, you will make heard even to the very extremities of the earth.*

And you also will be my witnesses, because you have been with me from the beginning.' Speak fearlessly to men of all your eyes have seen and your hands have handled; of what has been the result of this union of Myself with you, and of the transformation it has worked in you; let all men see the life it has made to spring up in you."

With what a Divine accent do these words vibrate to us who meditate upon them! Nineteen centuries have passed since our Lord, standing in the midst of His humble disciples, on the eve of His ignominious death, let them fall from His sacred lips in the silence of the night. Everything seemed to mock them.

The prophecy has been fulfilled. The hatred of the world has been let loose on the Master and on His disciples. A hundred times has the world persuaded itself that all was over with this execrated testimony; always souls have been found to listen to it within, to believe in it when all without was crying that it was nothing but illusion and lies—to believe with such faith, such certainty, that in their turn they rendered witness to the creative and vivifying action of Him who has said, "I am the Life."

By the Grace of God, I am of those who have heard the interior voice of the Spirit of Truth, and therefore one of those who must, from generation to generation, be witnesses to Jesus in the world. Oh that I may understand, each day more clearly, that I shall only be a faithful witness if, having

* Acts i. 8.

first received within my heart the testimony of the Spirit of truth, I adhere to it closely and constantly, in order to draw from it the life of Jesus !

“ You shall be my witnesses, because you have been with me from the beginning. ”

From our childhood the Church has shown us Jesus as John the Baptist showed Him to His disciples: “ Behold the Lamb of God, behold him who taketh away the sin of the world.” As we go on, our contact with Him becomes closer through the Gospel, and even through the life of the Church. When He asks us, as formerly He asked His apostles, “ And you, what think you of me ? ” we reply with them, “ Thou art the Son of the Living God,” but with us as with them it happens that His adorable Person, at times so clearly seen and, as it were, embraced, vanishes from our sight. We are so soon, more or less, recaught by the figure of the world, veiling from us our only Lord, the most High God. But, notwithstanding, the Spirit of truth presses us: He puts us back in presence of Him who, like the Father, has life in Himself, and like Him raises and gives life to the dead.* He invites us earnestly to remain attached to Him as the branch is attached to the vine; He repeats His words that they may impress themselves upon us, dwelling in us as a Divine leaven, which will transform us into Him. Happy those who, in the obscurity of pure faith, know Him to be always present, always acting—those who come at last to discern His voice at all times, no other voice being able to distract them from Him.

My God, what are we, and to what a degree are we loved when, after giving us Thy Son, Thou dost give us Thy Spirit and His, that He may abide with us for ever, always active, always bearing witness, always teaching us what Jesus is, in order to make us like Him, that so we may become His witnesses, by manifesting His life to the world. This is not a dream of a delirious imagination: it is Thou Thyself, Thou, the Eternal Word, who dost affirm it. Such is the

* John v. 26, 27.

destiny to which we are called, and which will be realized in us, if we listen and believe. (102)

O Father, O Saviour, O Divine Consoler, grant that I may believe and live by the faith Thou givest me. I do not ask to live always by that faith which, at certain hours, is so luminous that the soul is, as it were, transported out of itself: I ask of Thee that firm, pure faith in Thy word which shall keep my soul in the truth, and assure to it that mysterious, but most real, life in Thy company, that sacred intercourse in which Thou deignest to live with me, even when Thou hidest Thy presence from me, and the sense of Thy abandonment is most overwhelming.

Grant me to believe in this testimony, hearkening to it unceasingly, yet without weariness, letting my heart melt in the fire of Thy word, that, being melted, it may be moulded by it. Once again, what am I, that Thou shouldst have such designs for me? But also, of what am I made that, confounded as I am in presence of such a love, I still tremble and fear to belong no longer to myself! Thou who hast created me, Thou knowest better than I the inexpressible misery of my poor soul in this horrible conflict. It pleases Thee that I should never be delivered from it, and it is well, since it pleases Thee. But let me believe, let my faith never fail. Despite all the revolts of nature, let my soul with the whole force of its will, and by Thy strength, ever tend towards Thy testimony,* thanking Thee always, and growing in the truth that is Thyself, that I may become more and more perfectly, by my whole life much more than by my words, its witness.

* "He that cometh from heaven . . . testifieth of what he has seen and heard. . . . He that receives his testimony hath set to his seal that God is true." (John iii. 31-33.)

XI.

4. *Having warned and encouraged His disciples, Jesus insists again on the gravity of the trials He predicts. He had made them aware of these trials beforehand: now they are about to fall on them. But they must not lose courage. It is expedient for them that He should go away. His visible presence, necessarily limited, was a preparing of the way for His intimate and abiding presence by the coming of the Comforter, the Holy Spirit, whose coming was necessary fully to enlighten the world on the three fundamental points—sin, justice, and judgment.*

These things have I spoken to you, that you may not be scandalized.

They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.

And these things will they do to you; because they have not known the Father nor me.

But these things I have told you, that when the hour shall come, you may remember that I told you of them.

But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

But because I have spoken these things to you, sorrow hath filled your heart.

But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.

And when he is come, he will convince the world of sin and of justice, and of judgment.

Of sin: because they believed not in me.

And of justice : because I go to the Father : and you shall see me no longer.

And of judgment : because the prince of this world is already judged. (Ch. xvi., verses 1-11.)

In the last verses of the preceding chapter our Lord announced to His disciples that the world would visit on them the hatred they had conceived against Himself, but that the Paraclete whom He would send them should give testimony of Him in them, and through them to the world; that He would strengthen them to make them capable of resisting the world, and cause the light which the world was bent on extinguishing to shine unto the end. He asks them now to remain unshaken in the hour that was approaching, in which the hatred of the world against Him would be carried to the last excess, and in the hour, also not far off, when this hatred would pursue them as it had pursued Him. Once more, for the last time, He puts them on their guard, and us with them, against the Judaic conception of the kingdom of which He is King—He puts them on their guard lest they should misunderstand the sense of the words He will shortly speak: "Have confidence, I have overcome the world." He has not overcome it in the sense that we have no more to do than to enjoy His triumph, and to reign over His enemies, who are also our own. (He assures us of final victory, but the struggle will be continued to the end of time; therefore to the end we shall have to suffer as He has suffered, and we must not be surprised when we are tried in the fire of affliction, as if something strange and extraordinary had happened.* Far from that, we must be convinced it is to this we are called, and persecution must not shake us, since it is inevitably bound up with our vocation.†

We find it difficult, almost impossible, to persuade ourselves that, once face to face with Truth and Love, men can

* *Nolite peregrinari in fervore qui ad tentationem vobis fit quasi novi aliquid vobis contingat.* (1 Pet. iv. 12.)

† *Nemo moveatur in tribulationibus istis: ipsi enim scitis quasi in hoc positi sumus.* (1 Thess. iii. 3.)

resist them, and that their resistance can carry them even to homicidal hate. Yet it is this we have to expect. There will always be men who, while hearing the Divine message, will not admit that to be like God the essential condition is to die to self. They want to find in it the consecration of their pride, the satisfaction of their thirst for power and the pleasures of life. A God who, to make us like to Himself, exacts obedience, humble, generous love, forgetfulness of our own interests to think only of the interests of others—this God is not for them the true God. The true God for them must be kind with a kindness that will place His almighty power at the service of all their desires. This is the only God they will acknowledge and adore, and they imagine they render Him homage by persecuting and putting to death those who, following our Lord Jesus, preach a God whom they proclaim to be the enemy of the human race.

“And these things they will do, because they have not known the Father, nor me.” No, no, they will not recognize God in this Man, nearly the whole of whose life was passed in the workshop of Nazareth, who only left His rough tools to lead a miserable life, preaching as much by His example as by His words renunciation, the spirit of poverty, penance, humility, absolute self-surrender, and crowned this life by the most cruel and ignominious death. No, they refuse to see in Him the God, the Father of men, who will recognize as His sons only those who follow in the steps of Christ, and carry their cross after Him. To death with those who so degrade the name of God, and would make man the most degraded of creatures! To sweep them off the face of the earth is to render the true God the highest homage.

“But these things I have told you that, when the hour shall come, you may remember that I told you of them.” And too often we do not remember, we allow ourselves to be troubled, shaken by the persecution and the unbelief of those to whom, with the truth, we had hoped to bring life, instead of being strengthened for the fight by the remembrance that He forewarned us.

Lord, grant that I may live by faith; that, abiding in Thee, Thy word may remain always present and living in my heart; may it be my light, encouraging me and bringing me ever back to Thee, to Thy love which longs to give me all that I ask, in order to make me that Thou wouldst have me to be.

XII.

I told you not these things from the beginning, because I was with you, but now I go to him that sent me, and none of you asketh me : whither goest thou ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient for you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send him to you. (Verses 5-7.)

“I told you these things from the beginning.”

Our Lord had from the beginning warned His disciples that He was calling them to a life of sacrifice and immolation, to a persecuted life,* but it was in more general terms, and above all, without showing them so clearly the reasons of the hatred of the world, without revealing to them the close connection between His separation from them and the commencement of their trials, and between His return to His Father and the descent of the Holy Spirit upon them. He was with them, He sheltered them, He protected them, He drew down upon Himself alone the hatred of His enemies. But now the hour is come when their Master is about to leave them, and the hostility of the Jews and of the world will be turned entirely on them; it is important therefore that they should understand thoroughly what is awaiting them, and on what they can rely for succour in their distress. Formerly, when they listened to these warnings of persecution, they were more astonished than alarmed.† Now that this persecution is no longer a remote prospect, when it is

* Matt. v. 10, x. 16 and following; Luke vi. 22 and following.

† “. . . Lord, be it far from thee, this shall not be unto thee, said Peter.” (Matt. xvi. 22.)

borne in upon them that the moment is near when the fury of their enemies will make itself felt, sadness seizes them. Gloomy, silent, they are absorbed in their own misfortunes; they do not repeat the question they had asked when Jesus had spoken to them only of His own departure, with no hint of suffering to themselves after He had left them: "Lord, whither goest thou?" In His great tenderness, Jesus does not insist on the reproach, and to console them and raise their drooping courage He gives them the reasons for His going, and shows them that, deceived by appearances, they do not see the truth. What afflicts them now will be to them in the future a source of joy. In leaving them, it is their good He has in view: "I tell you the truth; it is expedient for you that I go." You think of nothing but of keeping Me by your side. You think all lost because you lose sight of Me. You do not know what is for your good. For if I do not go, the Paraclete who will strengthen you, who will be your defender, will not come to you, but if I go, I will send Him to you.*

Whence comes it that the sensible presence of our Lord must be withdrawn from the apostles before the Holy Spirit can be given them? The parenthesis introduced by St. John in his account of the great cry of our Lord in the temple gives an explanation: "If any man thirst, let him come unto me, and drink. He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water. (Now this he said of the spirit which they should receive who believed in him: for as yet the spirit was

* Westcott remarks that the poverty of our language does not permit of our rendering the shades of meaning in the original. The word employed by St. John to express "if I go not away" (*ἀπελθῶ*) includes with the action of going away the predominant idea of separation: "It is good for the apostles that our Lord, such as they have known Him till now, should separate Himself from them; that those sensible relations they had had with Him *should be ended*: if He did not leave them in this way, they would not be able to receive the Holy Spirit. If, on the contrary, He goes away, He will send Him. The Greek word used here (*πορεύω*) expresses the idea of a journey with the predominating notion of a special aim and end to be obtained."

not given, because Jesus was not yet glorified.)” As long as the apostles lived with our Lord they could not sufficiently disengage themselves from the Judaic leaven, and only imperfectly apprehended the purely spiritual character of the kingdom of God. After our Lord has suffered, has risen again, and has ascended into heaven, then only will they realize this truth, that our Lord’s kingdom is not of this world, and will be ready to receive the Holy Spirit. But that is not all. Preaching to the Jews on the day of Pentecost, St. Peter will tell them: “Jesus therefore being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this Spirit which you see and hear.”*

During His mortal life our Lord, the incarnate Word, had had power to send the Holy Spirit. In fact He had already given Him to His disciples, since their hearts were pure when, in the Cenacle, He had given them His body, His soul, and His Divinity, in Holy Communion. But that it might be clear both to them and to us that we owe the Divine Spirit to the mediation of the Son of God made Man, and to His merits as Son of Man, “it was necessary that Jesus Christ should have fulfilled in our nature all the will of His Father, and that He should have returned to His side, that thence He might send the Holy Spirit (in its fulness), according to the promise He had received of the Father, promise bound up with all the mysteries, and which was to be the seal of them all.”†

Blessed dispensation, new motive after so many others of an unbounded confidence in our Divine Mediator! It is to the Son of Man, Him whom St. Paul calls the eldest among His brethren,‡ to whom our Heavenly Father gives power to send us the Divine Spirit—it is to Him, to His love, to His devotion, that everything is left. What, then, may we not expect? Could God have done more to convince us of our perfect reconciliation with Him? He keeps back nothing;

* Acts ii. 33.

† Duguet.

‡ *Primogenitus in multis fratribus.* (Rom. viii. 29.)

He has put everything in the hands of His beloved Son, Who is our Brother.*

Now, Jesus has commanded us to love one another as He has loved us. Besides, we know, both from Him and from His apostles, that this love accounts itself always indebted to His brethren: since, then, His Father has given Him power to send the Holy Spirit to His brethren, let us dare to ask Him for it, certain that He will give it us.

XIII.

Let us listen now to our adorable Saviour telling us what, in and by His apostles, in and by us, the Divine Paraclete will do, and what is the testimony He will render in them and by them, in us and by us.

And when he is come, he will convince the world of sin, and of justice and of judgment; of sin, because they believed not in me; of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. (Verses 8-11.)

The whole work of the Holy Spirit in the Church to the end of time is resumed under these three heads: to bring light into the world (a light which shall convince some to their salvation, others to their loss) on these fundamental questions: sin, justice, and judgment. Man was in error on these three points; under the action of the Holy Spirit the Church will manifest the truth and expose the error. All, it is true, will not accept her teaching, and will not allow themselves to be convinced by her demonstrations. Happy he who will listen to her words! The others will be self-condemned, because they did not choose to receive the truth that would have made them free.

“He will convince the world of sin, because they believed not in me.”

That is to say, that unbelief in regard to Jesus, when it is

* “The Father loves the Son, and hath given all things into his hands” (iii. 35).

without excuse,* is indicative of a state radically hostile to God, a state which is sin, because all sins flow from it.

We have the proof in these words of Jesus to His disciples: "If I had not done among them [the Jews] the works that no other man has done, they would not have sin, but now they have both seen and hated both me and my Father."† It will be well for us to examine the principle of this monstrous hate, and how it develops itself.

It proceeds from the misconception of what God is. "The Father that sent me, giveth testimony of me, . . . but you, you know neither me nor my Father."‡ The unbelieving Jews did not recognize Jesus as the true Son of God because, although they believed in the existence of God, they did not know God who is the Father of Jesus. Had they known God they would have recognized that Jesus was His living image. Hence the reproach He addresses to them: "The Father that sent me giveth testimony of me. You have neither heard the voice of the Father nor seen his face."§

They *might*, then, have heard God speak to them, they might have seen His face, and so had the knowledge of Him which they had not, and which was necessary for them to see in Jesus the Son of God. It remains to examine where they might have heard the voice of God and seen His face.

There is no doubt that God had spoken to them in the Mosaic law, interpreted and developed as it was by the Prophets.|| If they had consented to listen to and obey it, by that same obedience they would have seen the face of God, because the Law, while teaching them the dispositions which should animate them towards their Creator, and towards their neighbour, revealed what God is by essence and

* "If I had not come and spoken to them, they would not have had sin, but now they have no excuse for their sin." (John xv. 22.)

† John xv. 24.

‡ John viii. 18, 19.

§ John v. 37.

|| "You search the Scriptures, because you think you have in them eternal life," said Jesus to these Jews, "and they are they that testify of me." And He adds later: "Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust." (John v. 39, 45.)

what He desires to be for His creatures. All the Law and the Prophets are comprised in the two first commandments: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and greatest of all the commandments, and the second is like unto it: Thou shalt love thy neighbour as thyself." Now we do not love to order. If, then, God wills to be loved above all, it is that man—"being in regard to Him nothing but an infinite indigence, a universal want," and "all that is wanting to him being in God, and all that God is being necessary to him"—should find in God his only good, alone capable of filling his desires, alone greater than his own will."* It is through love alone that God offers Himself to man.

If God will have man love his neighbour as himself, it is that He is the Father of all,† and that man can only truly love Him when he desires Him for others as much as he desires Him for himself, and to desire Him thus for others implies an absolute renunciation of our cruel egotism.

Such is the true God who manifested Himself to the Jews under the veil of the Law. But to possess the letter of the Law was not sufficient to teach them to know Him and see His face: "The face of God is nothing but the truth to which man aspires by the initial movement of his nature, and which, when loved, clothes man in its chaste beauty."‡ This truth is not learnt from without, God alone teaches it within. True, in speaking to man, God uses other men as His mouth-piece; but when the word comes thus from without, it is within that the understanding of it is given, and from within that the revealing light springs up.§ It follows that, if

* Duguet, *cn v. 2 of Ps. lxi.*

† "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." (Rom. iii. 29.)

‡ St. Augustine, *De Ordine*.

§ *Omnes regni illius homines docibiles Dei erunt, non ab hominibus audient. Et, si ab hominibus audiunt, tamen quod intelligunt intus datur, intus coruscet, intus revelatur. . . . Videte quomodo trahit Pater: docendo delectat, non necessitatem imponendo.* (St. Augustine, *In Joan. Ev.*, tr. xxvi., n. 7).

wholly occupied with what is without, and dwelling far from ourselves, we never descend into the innermost sanctuary of the soul, it is impossible to draw near to God,* to taste the sovereign charm of the truth, the blessedness, the goodness, the life eternal which God is†—in a word, to feel and to see how good God is.‡

It is to this precisely that Jesus draws the attention of the Jews, His enemies, for after saying, “You have neither heard the voice of the Father, nor seen his Face,” he adds: “And you have not his word abiding in you: for whom he hath sent, him you believe not. You search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me: and you will not come unto me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you.”§

They had not the word of God abiding in them. Not, assuredly, that God had not spoken to their hearts; not that, through His word, they might not have perceived the truth of His existence and the riches He offered them. But this

St. Thomas, commenting on this word of our Lord's: “You have not heard his word” (of the Father), writes: “God gives testimony (to His Son) by inspiring our hearts with what they ought to believe and hold.” Jesus says, then, to the Jews: “You were capable of receiving this testimony of the Father, . . . but you have not listened to this clear voice, and therefore you have not understood, and have not believed in him whom the Father has sent. . . . *Intelligibiliter testificatur (Deus) inspirando in cordibus aliquorum quod credere debent et tenere. . . . Ergo testificationis capaces fuistis. . . . Sed intelligibilis illius vocis participes ejus non fuistis. . . . Ergo non habuistis istud testimonium intelligibile . . . et hæc ratio est quia quem misit ille (Pater), huic non creditis.*” (*Expositio in b.l. Evangel. Joan.*)

* *Descende in te, adi secretarium tuum, mentem tuam et ibi vide quod volo dicere, si potueris. Si enim tu ipse a te longe es Deo propinquare unde potes?* (St. Augustine.)

† St. Thomas, analyzing St. Augustine's commentary on John vi. 44, writes: “*Si enim, ut dicit Augustinus, trahit sua quemque voluptas, quanto fortius debet homo trahi ad Christum si delectatur veritate, beatitudine justitia, sempiterna vita, quod totum est Christus?*”

‡ “*Gustate et videte quam suavis est Dominus.*” (Ps. xxxiii. 9.)

§ John v. 38-42.

truth of the existence of God, which should have brought the truth into their lives, and given them wisdom to see and possess the Sovereign good, they shrank away from afraid. The works to which it invited them were odious in their sight. The beauty of God, which it manifested, had no attractions for them. . . . "I know you." I see your hearts. "You have not the love of God in you." They did not love the true God, because they had turned away from the knowledge of Him. Because they had refused to listen to His word within, the Holy Scriptures had remained to them a closed letter. In vain they examined them, seeking in them eternal life; they did not find it, not finding in them the true God.

And, in fact, the God in whom they believed was not the true God. Since they would have nothing to do with the God who will be loved as man's last end, his supreme good, the good that he can only adore in spirit and in truth by giving himself to Him unreservedly, their God became necessarily an absolute Monarch, who, not caring to be loved, was concerned only to make himself feared. Since He did not ask for man's heart, and yet man has a heart that cannot satisfy itself, and feels a need that is limitless, He gave up to him for pasture the world and all it contains; He exacted only that His sovereignty should be recognized by the exclusion of all other gods, by a worship purely ritual, by a submission simply exterior to purely social laws, which might therefore be infringed with impunity, so long as it was done in secret.*

Such was the conception which the rulers in Israel had formed of God: High-priests, Sadducees who believed in no future life,† Scribes and Pharisees, hypocrites who perverted the Law‡, made it of no account by their traditions, and dispensed themselves from its observance;§ their God,

* Mark xii. 18.

† Matt., the whole of chapter xxiii.; Mark xii. 38.

‡ "Did not Moses give you the law? and yet none of you keepeth the Law." (John vii. 19.)

§ John viii. 44. The whole context in this chapter should be read from verse 30 to the end. St. Paul (Rom. iii., particularly v. 7-24).

“their Father, was none other than Satan, and the works of their father they would do.”* Having thus changed the truth of God into a lie, adoring and serving the creature instead of the Creator,† the rebellious Jews could do no other than hate Jesus, who manifested in His Sacred Humanity the eternal love which is God. And because they hated the God with whom Jesus affirmed that He was one, they hoped, by putting Him to death, to annihilate with Him the notion of this God whom He called His Father, and to whom He would fain have won them.

It is true then, O my Lord Jesus, that when, attentive and docile to the voice of the Father speaking to my conscience, I desire to realize the good He shows me, and become like to Him, I shall be drawn to Thee, I shall see the Father in Thee, and shall go to Thee that I may have life.‡ And coming unto Thee, beholding in Thee the splendour of the

* St. Paul is speaking here of the pagans (Rom. i. 25), but a little further, addressing the Jews, he says: “O man, whosoever thou art that judgest, thou art inexcusable, for wherein thou judgest another, thou condemnest thyself, for thou dost the same things which thou judgest” (ii. 1).

† St. Augustine (tr. xc.), desiring to fathom the meaning of this word of our Lord’s, “He who hateth me hateth my Father,” compares it with these other words He had just spoken: “They will do all these things to you, because they have not known him that sent me,” and he puts this question: “How can a man hate God if he does not know Him?” We cannot hate what we are ignorant of. But we form to ourselves a certain idea of God; and if this idea is a false one, and we love God for what we think He is, while He is in truth the opposite, far from loving Him, we hate Him. When we love falsehood, we hate the truth which condemns our falsehood, and we include in our hatred him from whom the truth proceeds. “O unhappy men, who, because they have chosen to be wicked, will not have it that there is a truth by which the wicked are condemned. They will not have the truth to be what it is, when what they ought to desire is to be other than what they are, so that being themselves changed while the truth remains inviolate, they may not be condemned when the truth judges them. *O miseros homines qui, cum esse volunt mali, volunt non esse veritatem qua damnantur mali ! nolunt enim eam esse quod est, cum seipsos debeant nolle esse quod sunt, ut ipsa manente mutentur, ne ipsa judicante damnentur.*”

‡ “No man can come to me except the Father, who hath sent me, draw him.” (John vi. 44.)

Father, the immensity of the love which sent Thee to me, and comprehending a little the marvellous beauty of the life Thou bringest me, Thou wilt lead me back to Thy Father, Thou wilt teach me to know Him better, to love Him more; and then I shall return to Thee with a firmer and more ardent faith, and my life will be a perpetual ascent in that "eternal life, which is to know the only true God and Jesus Christ, whom He has sent."*

Yes, this is true. But, then, it is true also that, if I resist *in anything whatsoever* the word of God, showing me that right and good way where life is, and persuade myself that I may resist because the matter is not grave, I shall begin to obliterate in myself the knowledge of the love which is God, I shall begin to stray from Him. And, in consequence, I shall begin to forget Thee, Thee also, O my Saviour, and to let my faith in Thee grow weak; which is to abandon myself to that sin which is the principle of all sin.

Jesus, Jesus, my God! keep me from such a calamity! May I never sin against the light, preferring darkness! May I come always to the light, that my works may be done in God,† and that I may abide in Thy justice.

And it goes without saying that we can believe historically in Jesus Christ, not doubting His existence, His life, or His miracles, and yet not believe truly *in* Him, nor come to Him with that personal and living impetus which flings a man at the feet of Jesus with the cry of the apostle on his lips: "My Lord and my God!"‡ Once more, *there* is sin.§

* John xvii. 3.

† John iii. 19 and 21.

‡ John xx. 28.

§ It is very important that a Christian soul should allow himself to be thoroughly penetrated with this doctrine, and while examining himself on his faults, should examine before all, and above all, what is the habitual disposition of his heart. Does he truly and *practically* believe that our Lord is the Light, the Life, the Eternal Love, come into the world to communicate Himself to us? Does he accept fully and unreservedly the teaching of the Holy Spirit, and in consequence, desire with perfect sincerity to give himself up entirely to His action? "They who are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) When

XIV.

He will convince the world of justice; because I go to the Father, and you shall see me no longer. (Verse 10.)

The greater number of commentators, ancient and modern, understand the justice here referred to as the justice of our Lord. The Holy Spirit will give testimony that our Lord is pre-eminently the Just One, and there is no doubt that is the immediate sense of the text. It does not the less follow that, by that very means, the Holy Spirit will put the world in a position to recognize what is true justice: "As the person of Christ, presented to man as the object of his faith, teaches him in what sin essentially consists, so also His whole life, from His birth to His ascension, shows him what true justice means." The life, the death, the resurrection, and the ascension of the Son of God reveal to man in an altogether new light what justice is. By these the majesty of the law, the virtue of obedience, and the reality of a communion with the Divine life stronger than death, have been finally, and once for all, revealed to men. During His mortal life, the Saviour had shown under a visible form the perfect fulfilment of the law, a human life realizing adequately the Divine ideal. He had shown also by His death that sin entails consequences that must be suffered, and that these consequences were borne by Him in such a manner that virtually they are abolished.*

In a word, this life, completed by the return to the Father, was the finished manifestation of justice, in the sight of God and man. The Son had been given a mission to accomplish

a soul has been enlightened as to the gift of God, it may be, if a sincere desire does not respond to the illumination received, that that soul may be in greater danger, even though it has not yet committed any grave fault, than a soul in a state of sin. I repeat it: not yet to have committed grave sin is not sufficient ground to judge of the good state of the soul. A man must examine his faith in our Lord to know where he is.

* See Rom. vi. 2-11 and Col. ii. 6-15.

a work, and, having accomplished it, He returns, not simply to Heaven, but to the Father who sent Him, and His return is the proof that the work was perfectly done. This revelation of justice once given, it is final, because nothing can be added to it (*I go to the Father*); because Christ, withdrawn from the eyes of men, has passed into another sphere (*you will see me no longer*); and hence that by which man's judgment regarding true justice was to be tested is fixed for ever.

On the other hand, so long as Christ was not glorified, justice remained unavenged. The condemnation of Christ by the rulers who represented Israel had shown in its most extreme form to what a point men were strangers to the true notion of justice. This is why the Holy Spirit, bringing together in one whole the life of Christ, His sufferings and His glory, will unveil the Divine aspects of the human action concentrated in the Son of Man. In this manner is revealed all that a human life can give when united to Him who has raised humanity to the heavens.

Our Lord then is speaking here of justice in its most extended sense. Beneath the action of the Holy Spirit all the false theories of the world with regard to justice will be judged and condemned in the light of Christ, the unique and absolute type of justice, by whom alone sinful man can be born again to justice. And just as the Holy Spirit will reveal that sin is quite another thing in its essence than the violation of certain definite prescriptions, He will also reveal that justice is quite another thing than the exterior accomplishment of observances, whether ritual or moral.*

"He will convince the world of Judgment, because the prince of this world has been judged." (Verse 11.)

Our Lord had already said (xii. 31): "Now is the judgment of the world; now shall the prince of this world be cast out." How? By using his judgment on Jesus Christ, whom he will judge so unjustly that his judgment and maxims will remain for ever condemned.† But again, and to go deeper

* Westcott.

† Bossuet, *Sermon of our Lord on the Mount*.

into the meaning, because, by the fact that our Lord has accomplished His work of redemption, in virtue of which whoever becomes a believer escapes the snares of the devil, so that the cause of the devil is *objectively* a lost cause, the devil is judged and is actually condemned.

It is very true that, in spite of this condemnation, he will fight to the end of time to turn men away from life. He will scheme to secure, among the powerful in the world, nay, sometimes even in the sanctuary itself, accomplices so devoted to his cause, and so cunning in their guile, that they would deceive, if it were possible, even the elect. But if we are attentive to the voice of the Holy Spirit, however violent may be the trial, we shall find ourselves strengthened and consoled. The malice, the perversity of the world, its cruel selfishness, and its frightful tyranny, will but throw into stronger relief the incomparable beauty and charm of the life manifested in Jesus Christ, and which does not cease to renew itself in His saints. The power of Satan and his myrmidons in face of the weakness of the Church, which his hate pursues without ever succeeding in crushing it, will be to us a manifest proof that its founder is truly the Son of God as well as the Son of Man, and that He is the eternal, living God, since His Church lives on in spite of all. Humanly speaking, everything cries out that there is no hope, she must be swept away, and yet, she is always there, repeating to the world, as she points to her saints, what St. Peter said to the Jews:* “This good deed we have done, be it known to you all, and to all the people of Israel, by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other: for there is no other name under heaven given to men, whereby we must be saved.” The docility of the apostles, and the fury

* When he was interrogated by the princes of the people and the ancients as to the cure of the lame man who was carried every day to the gate of the Temple to ask alms. (Acts iii. and iv.)

of their opponents in presence of this testimony, attest its power and fruitfulness.

Let us not, then, be shaken by the difficulties we may meet with, how great soever they may be, nor disturbed by the opposition we shall never stamp out, nor perplexed by the smallness of the little flock that resolutely, and with all its strength, gathers round the Good Shepherd. We know by experience that, when our faith begins to falter, sin has more power over us; and the firmer and stronger it is, the greater part we have in the justice of Him who is pre-eminently the Just One, and the more easily we escape the snares of the Prince of Darkness, and feel him condemned and driven away. And this is enough to ensure that the contradiction of the world, the incredulity or ignorance of so many, the darkness without, will be powerless to make us doubt the pure and vivifying light within.

How this light acts upon the Church and upon souls, our Lord is now going to tell His apostles.

XV.

5. *The coming of the Holy Ghost was necessary also for the enlightening of the apostles, who up till then had very imperfectly understood the nature of our Lord's mission and His profound teaching. The Holy Ghost will accomplish this work, because He is consubstantial with the Father and the Son, from whom He proceeds. (xvi. 12-15).*

I have yet many things to say to you: but you cannot bear them now.

But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you.

He shall glorify me: because he shall receive of mine and shall shew it to you.

All things whatsoever the Father hath are mine.

Therefore I said that he shall receive of mine, and shew it to you.

“I have yet many things to say to you.”

Was not, then, the revelation made by the Son of God to His disciples up to that time complete? Would the Holy Spirit add new truths to those the apostles had received from their Divine Master? That this was possible there can be no doubt. The apostles were inspired by the Holy Spirit in both their written and oral teaching: they may therefore have learnt from Him some truths that our Lord had not explicitly taught them. It is probable this was the case. But it would be rash indeed to try and indicate what these new truths were.* Besides, it is of little consequence to know. What is much more important is to understand the action of the Holy Spirit in giving to the apostles perfect intelligence of the teachings of Jesus. St. Thomas considers that our Lord taught His disciples all that was of faith.† “I have called you friends, because I have told you all things I have heard from my Father.” But as the great doctor says, there is one manner of instructing those who are ignorant and uncultured, and quite another of instructing enlightened minds. The apostles were uncultured, and imbued with Jewish prejudices. Our Lord dealt gently with their weakness. There was nothing abstract in the teaching He gave them. He did not speak to them of the dogmas of the Trinity, the Incarnation, Redemption, the Eucharist, Penance, to mention only a few, as we do, even to children,

* *Docemus cum Augustino magnæ esse temeritatis scire velle quæ ea fuerint quæ tunc Christus dicenda non putaverit, sed in Spiritus Sancti magisterium rejicienda.* (Maldonat; see Bossuet on this point, *Medit. The Last Supper.*)

† *Omnia quæ fidei erant Dominus proposuit eis sed non eo modo quo postea revelavit et precipue in vita eterna. Sic ergo quæ portare non poterant sunt plena cognitio divinatorum, quam non habebant tunc, puta æqualitatem Filii ad Patrem et bujusmodi.* (St. Thomas, *Commentary on St. John.*)

in clear and vigorous formulas.* He spoke of the Father, the Son, and the Holy Spirit, but without defining the distinction of persons in the unity of substance. He spoke of Himself, now as the Son of God, now as the Son of Man, but without defining the unity of the Person in the twofold nature. He had announced the Eucharist, and had instituted it without defining transubstantiation. And the same with the other points of faith. The apostles accepted with docility the affirmations of their Master, without distinguishing the dogmatic doctrine revealed in them. Simple, ignorant men, they were incapable of doing so. And if it did not please our Lord to make it clear to them while they were living with Him, it was that they were not fit to bear this doctrine, neither intellectually nor morally. Intellectually, nothing had prepared them to understand the formulas, and abstract terms would have passed their comprehension.

Thus, from the point of view of dogma, which is assuredly of the highest importance, they had still much to learn. But the Son of God did not come into the world simply to teach dogma; the end of His mission is a moral one. It is true this end cannot be attained save by souls who believe in the realities expressed in the dogmas; but these dogmas have a meaning for souls only in proportion to the clear view they have of the moral end to which they must attain. The apostles had, as we have already remarked in the course of this commentary, much to learn: they were

* Is this not what Maldonat means in the continuation of the text we have given above? *Diximus ex hoc loco constare Christum non omnia dixisse quæ ad salutem nostram putabat pertinere, idemque fecisse Spiritum Sanctum credendum esse non omnia continuo, Ecclesiæ revelasse, quia non omnia portare simul poterat, sed ut ætate crescebat, ita et scientiæ incrementum accepisse. Idem ab apostolis factum, ut non omnia scripto, multa etiam ne viva quidem voce nobis traderent, illud ipse testantur: hoc rationi consentaneum est, sive quia Christi et Spiritus Sancti exemplum imitari voluerunt, sive quod nondum homines ferre omnia poterant, sive quod omnia tam brevi tempore omnibus in locis docere ipsi nequibant.* After the apostles and the inspired writers, the revelation is closed. We must understand where Maldonat says *multa etiam . . .* of precisions and definitions. But what he says of the apostles can be said, *a fortiori*, of our Lord.

strongly impregnated with Jewish ideas as to the nature of the kingdom the Messiah was to found. Up to the last day they believed in the temporal kingdom He would establish. Undoubtedly they understood that the subjects of this kingdom must be very faithful to its laws, they recognized to a certain point that their Master interpreted the law in a more perfect manner than had hitherto been done, but they had no conception of the tremendous revolution of which they were to be the instruments.

And they had no foresight of this, because their minds were still closed to the moral work the Incarnate Word had come to accomplish, and for the same reason the true cause of the Incarnation and the Redemption was hidden from them. The apostles were certainly not, like the Pharisees, infatuated with their own righteousness, but they were far, nevertheless, from having a true sense of sin, because they were far from a true understanding of what justice is. That the Son of Man was to be lifted up on the Cross like the serpent in the desert, so that whosoever believeth in Him should not perish, but should have eternal life, they knew, for Jesus had said it; but His rebuke to the scandalized Peter, unable to support the prophecy of His Passion, shows us how little the apostles, in spite of their attachment to their Master, had their eyes open to the imperfection of their moral condition, to the sanctity to which they were called, to the relations to be established between them and the Divine Persons, or to the realities expressed in these words—"adorers in spirit and truth," "kingdom of God."

To acquire a true understanding of these supernal realities, the shock of the scenes of the Passion was necessary to the disciples, as well as those apparitions of our Lord which began to open to them an almost unsuspected world. The effusion of the Holy Spirit opened it to them fully; yet they took possession of it only progressively, by prayer, by internal struggle, by external combats, when they had to provide for the needs of souls and for those of the Church. Thus, little by little, the spiritual kingdom, the world of souls,

all the supernatural, invisible world, became for them the most living and real of realities. Under the influence of grace and of their preaching, the aspirations to Divine life, the consequence of the supernatural state to which man is called, became more and more insistent. In themselves, and in certain elect souls, at least, the Spirit of holiness worked incessantly, and in proportion as the work tended to its perfection, every word of our Lord, taking fresh life under their gaze, was illuminated with an ever increasing brightness. Thus they arrived at *bearing the truths* they had been incapable of understanding while Jesus was with them, because, according to St. Augustine's beautiful exposition, "their minds being full of fervour, full of love for spiritual things, they could, without any exterior sign or sound, but by an interior power of sight and hearing, behold a light, and catch the accents of a spiritual voice, of which carnal men could detect nothing."* Then they were able better and better to understand the economy of the Incarnation and Redemption, and why it was necessary that Christ should suffer before He entered into His glory, and why they must themselves make up on their part what was wanting to the sufferings of Christ.†

Now, that which came to pass in the apostles must also come to pass in each one of us. To each of us our Lord addresses this word: "I have many things to say to you: but you cannot bear them now;" and we become capable of bearing them in proportion as we realize in ourselves what we understand of His word. If we do not let ourselves be frightened by the austerity and sublimity of the life that word reveals and proposes to us; if, trusting in Him, we let ourselves be led by His word wherever He would take us, we

* *In caritate proficite quæ diffunditur in cordibus vestris per Spiritum Sanctum qui datus est vobis* (Rom. v. 5), *ut spiritu ferventes et spiritualia diligentes, spiritualem lucem spiritualem vocem, quam carnales homines ferre non possunt, non aliquo signo corporalibus oculis apparente, nec aliquo sono corporalibus auribus instrepente, sed interiore conspectu et auditu nosse possitis.* (Tr. xcvi.)

† Col. i. 24.

shall experience what sweetness lies hid in its austerity, what vivifying light in its mysterious depths.

Lord, tell me then unceasingly that Thou hast many things to say to me; that all Thou hast already made me comprehend and relish of Thyself, of the union and communication in which Thou desirest to establish me, with Thee and by Thee, with Thy Father and Thy Divine Spirit, is little compared with what Thou wilt yet reveal to me, so that my desires may grow with Thy light, and the whole strength of my will tend without intermission towards those divine realities, of which the knowledge and possession constitute eternal blessedness.

O Spirit of Truth! Thou who alone hast the secret of making the truth penetrate to the very innermost depth of the heart, and to make us understand all it brings with it of harmony and strength, lead me to the full and living Truth, which is Jesus Christ; open to Him my heart, that He may ravish and draw me. Thou who receivest all from the Father and the Son, who dost fully express all that they are, Thou who knowest the Divine plan and all that should be, give me to realize it in what concerns me. Attentive to each one of Thy words, may I follow Thy movements with docility. Thus may I glorify the Son. Thou proceedest from Him, all that Thou hast Thou dost receive from Him, and Thy mission is to teach us to know Him. I beseech Thee, triumph in me over every obstacle; may Thy mission be accomplished in me according to the fullest extent of the eternal designs; may I lose nothing of the light which should show me the Son; may every ray of that light engrave on my soul some trait of His; may I manifest externally in my life all Thou dost interiorly teach me, that thus He may be glorified in me. I am unworthy of so great a grace; nevertheless I hope for it, I dare to ask it of Thee, certain Thou wilt never refuse my prayer.

Has not our Lord taught us that Thou wilt manifest and communicate His life to us, just because He gives Thee all He is, even as He has received from the Father all that the

Father has in Himself? I should wrong Thee if, for one single instant, on account of my misery and innumerable faults, I doubted that Thou couldst be *for me* the promised Comforter; if I doubted that I can, and ought, to rely on Thee, Spirit of the Father, that in me may be realized His will and my sanctification,* if I doubted that I can, and ought, to rely on Thee, Spirit of the Son, to glorify Him in me, since it belongs to Thee to glorify Him in this world.

XVI.

6. *Lastly, the Holy Spirit will put the apostles, and all those who, through them, will believe in Jesus, into intimate union with their Saviour, who will be constantly present in them, although invisible. This presence will not preserve them from trial, which will never cease in this world, but out of the trial will spring an ever-growing joy, by a fuller possession of the truth, and a firmer certainty of obtaining all the graces they shall ask in the name of their Saviour.*

A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.†

Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father?

They said therefore: What is this that he saith, A little while? We know not what he speaketh. And Jesus knew that they had a mind to ask him. And he said to them: Of this do you inquire among yourselves, because I said: A little while,

* *Haec est enim voluntas Dei: sanctificatio vestra.* (1 Thess. iv. 3, and St. John xvii. 19.)

† These words, "because I go to the Father," are not found in the greater number of the manuscripts. They are found only in a few—old, it is true, and important. The greater part of the modern critics suppress them, but that changes nothing of the sense of the discourse.

and you shall not see me: and again a little while, and you shall see me?

Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

So also you now indeed have sorrow, but I will see you again: and your heart shall rejoice. And your joy no man shall take from you.

And in that day you shall not ask me anything. Amen, Amen, I say to you: if you ask the Father anything in my name, he will give it you.

Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. (Verses 16-24.)

In the two first parts of the chapter, Our Lord had told His disciples what the work of the Holy Spirit would be both in regard of themselves and of the world. He is now about to explain their future relations with Himself. Undoubtedly He must leave them. But it will be only for a short time, they will not cease to be in communication with Him, though in a different manner; and this new period on which they are entering will be a time of great sorrow, but of sorrow whence a joy will spring up that nothing and no one shall be able to take from them.

“A little while, and you shall not see me: and again a little while, and you shall see me.” A few moments before, Jesus had said to them: “The Holy Spirit will convince the world of justice, because I go to the Father, and you shall see me no longer.” This is what had disconcerted the disciples, and made them ask themselves: “What is this that he saith to us: A little while and you shall not see me, and again a little while, and you shall see me, and because I go to the Father?” This return to His Father implied to their minds a final separation. What, then, did these words signify:

“again a little while” ? And how would they be able to see Him when He was by His Father’s side ? Jesus read their thought, and the apostles might believe that He was going to explain what they could not comprehend. Nothing of the kind. Without dissipating the obscurity that enveloped His words, without replying to their mute interrogation, the Divine Master contents Himself with telling them what awaits them. “Amen, Amen, I say to you, You shall lament and weep, but the world shall rejoice. You shall be made sorrowful, but your sorrow shall be turned into joy. You shall be like a woman in the anguish of childbirth; her suffering is extreme, but, once delivered, she forgets suffering and anguish, she is given up to joy at having brought a man into the world. So with you, you will indeed have sorrow now, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.” Such, then, was to be their condition. That which awaited them immediately was an increase of suffering, rendered more acute by the joy of the world. But this perspective was not to terrify them, for after the suffering would come joy, and a joy assured, indefectible. When will it come ? Jesus does not say. Just as, at the moment of His ascension into heaven, when the disciples ask Him again whether He will at this time restore the kingdom to Israel, He tells them, “It is not for you to know the times or moments, which the Father hath put in His own power” (Acts i. 7), so now He did not choose to tell them more before His Passion; His disciples must be content with His word, assured that at the proper time they will understand its meaning.

It remains for us to examine whether to ourselves it has been made clear. We can answer in the affirmative, although there is a certain want of harmony among the commentators. Some understand this “little while,” during which the apostles will weep and lament, of the days that passed between the Passion and the Resurrection. Others, with St. Augustine and Maldonat, think that, the lapse of ages being but as a day in the eyes of God, the time of suffering

and mourning will last to the end of the world, and in heaven only the promise will be verified: sorrow will be changed into joy, we shall see our Lord as He sees us, and our joy will remain for ever. Others, again, mingle the two opinions, and maintain that the period of joy and of the vision of the Lord Jesus, *prepared* during the fifty days between the Resurrection and Pentecost, was opened at the descent of the Holy Ghost on the apostles, but will only attain its perfection and be consummated in heaven. This last interpretation seems to us more in harmony with the words of our Lord and the teaching of St. Paul.

The absolutely dark time during which no ray of light consoled the heart of the disciples, drowned as they were in sorrow, lasted only a few days. As soon as the women, coming from the sepulchre, had announced the Resurrection, a little hope began to shine. The apparitions raised their courage, and ended by establishing in the souls of the apostles the conviction that the Lord was indeed risen again, and living. Yet still at this moment they do not know Him as He desires to be known. They do not *see* Him as He would be *seen*. "It is the will of my Father that every one that seeth the Son and believeth in him hath everlasting life."* They do not know Him yet as the Son of God, as they will know Him after Pentecost. When the Holy Spirit has come upon them they will know who he is—the Eternal Son, equal to the Father, living in them by His Spirit: they will see Him always present, always acting. They will see that He is really more with them, and they more with Him, than during His mortal life. He will be for them what He had never been; for they will communicate in His thoughts, his dispositions, His actions, as they had never done before. A profound joy will spring up from within, independent of all accidents, superabounding, softening the bitterness of all tribulation,† incessantly dilating their heart, when oppressed with anguish.‡

* John vi. 40.

† *Superabundo gaudio in omni tribulatione nostra.* (2 Cor. vii. 4.)

‡ 2 Cor. 4. This chapter and the two following should be carefully

As with the woman in travail, joy will come out of sorrow. It is true, as the labour which brings forth the whole body of Christ must be prolonged through the ages, the Church, and all her children with her, will be in perpetual sorrow. But the Church knows, we all know, that our Head, the Head of the mystical body, the Son of Man, the Man of Sorrows, has entered into His glory. In Him, and by Him, the sublime travail which is to give to the world the perfect man, the man who is the son of God, has begun, "for as in Adam all die, so also in Christ shall all be made alive: but every one in his own order: the first fruits Christ, then they that are of Christ, who have believed in His coming."*

St. Paul, writing to the Ephesians, already sees the children of God, not only passed from death unto life in Jesus Christ, but risen from the dead, and sitting down in the heavenly places in Him and with Him.† Hence the joy which nothing can disturb. It springs from the very sorrow which we know to be the condition and sign of the blessed childbirth. And so St. Paul bids the faithful again and again to rejoice. "Rejoice in hope."‡ ". . . We are sad, yet always rejoicing."§ ". . . Rejoice."|| What he recommends he practises. "I abound in joy in all my tribulation."¶ "I rejoice in the sufferings I endure for you."** St. Peter and St. John use the same language. "If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy."†† "We write these things unto you, that you may rejoice, and that your joy may be full."‡‡ This constant teaching of the apostles shows clearly that the joy of which our Lord speaks here to His disciples is not only the joy of heaven; it is truly the joy which

read. The apostle conceals nothing of his trials and sufferings, and yet in every page we feel the thrill of his restrained enthusiasm, the sober transports of a supernatural joy.

* 1 Cor. xv. 22, 23.

† Eph. ii. 4-6.

‡ Rom. xii. 12.

§ 2 Cor. vi. 10.

|| 2 Cor. xiii. 11; Philip iii. 1, iv. 4.

¶ 2 Cor. vii. 4.

** Col. i. 24.

†† 1 Pet. iv. 13.

‡‡ 1 John i. 4.

will find its consummation in heaven, but it already consoles and supports the believer in the strife and suffering of the present life; it is the joy that comes from Jesus known and seen by faith, seen also in the continual vivifying action of the Spirit on all the powers of our soul.

Besides, the continuation of our Lord's discourse confirms this interpretation. "And in that day you shall not ask me anything. Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full."

A little reflection shows us that these words "in that day" apply to both verses, which is of itself sufficient proof that our Lord is speaking of the present life. In fact, the reason why, when the Holy Spirit has once descended upon them, the apostles will no longer ask their Divine Master anything, is that the Holy Spirit dwelling in them will suggest all they need, will clear up all their difficulties, and assist them in order to render their teaching infallible. They will no longer need to interrogate their Master, but they must pray to Him to obtain strength to bear their cross, which will be a heavy one. To pray to Him is to raise unceasingly their mind and heart to Him, to contemplate Him, listen to Him, and to acquire new vigour in the sight of God living in the Sacred Humanity. Up to this time they had not done this, for the simple reason that they knew but imperfectly what Jesus was, and what the nature and object of His liberating mission.* How could they ask for what they did not know?

* "Till now you have asked nothing in my name." What! when they had said to Him, "Lord, teach us to pray," and again: "Increase our faith," was it not from Him and by Him they had hoped for this grace? Their petitions were not yet sufficiently pure. In the matter of the kingdom of Jesus Christ they had stored their minds with ideas of grandeur and ambition which were largely tainted with the spirit of the world. The sensible attachment they had to His person was an obstacle to the spiritual love He asked of them. When their faith had been purified by the Cross, by His absence, and by the operation of the Holy Spirit, they *learnt what they should ask in the name of Jesus Christ, which was to be conformed to His likeness*, and to walk after Him in the way of the Cross

But when once the Holy Spirit has come upon them, seeing their Lord in His glory as Son of God, equal to His Father, and perceiving at last the nature of the altogether spiritual kingdom He has come to found, and His intimate and living relations with them, they will cry with all their heart to the Father, so that His will may be accomplished in them without reserve; and as they will have no longer any other desire than to accomplish this will, as they will ask only for those good things—or rather, for the one good of which the name of their Saviour, always better and better known, will reveal to them the incomparable price—all that they will ask in virtue of that Name shall be given them. How could they doubt it, since the Father has sent His Son, only to give this Son to them in such a manner that they shall be in Him, as He will be in them? * So in proportion as they know Him, and know better all the Father desires to give them in Him and by Him, they will ask it, and the Father will realize in them what they ask. And possession enkindling the ardour of desire, desire enkindling prayer, possession will become more perfect, and with it joy will grow. †

As, on the other hand, the source of this joy will be all interior, and absolutely independent of exterior things, whatever suffering they may have to undergo from without, their interior joy will remain untouched. It is true the trial will come sometimes from within, when God will seem to have abandoned them to themselves, as the holy soul of

and of death. *What can you ask in the name of Jesus Christ if not the things you see in Him? Take good heed, Christian soul, to what Jesus Christ is, and so you will learn what you ought to ask for in His name.* Bossuet, *Med. sur l'Evangile. (la Cène.)*

* “He that spared not even his own Son, but hath delivered him up for us all, how hath he not also, with him, given us all things?” (Rom. viii. 32.)

† The joy He promises them here is not a sensible joy, it is a joy of faith, a joy of the cross, like that of Jesus Christ, “who, having joy set before him, endured the cross.” (Heb. xii. 2.) What was that joy save that of glorifying the Father, and satisfying His love by the salvation of man? So we too must learn to set all our joy in glorifying Him, and this will make us rejoice in our sufferings.” (Bossuet, *Med. la Cène.*)

Jesus was abandoned in Gethsemani, and on Calvary; but even then, if they pray in the name of their Saviour, their faith, remaining unshaken, will communicate a strength that will be victorious, whence will spring, even in the distress of most utter desolation, an austere joy that will override all their sorrows. In the clear vision of the life eternal this joy will inundate all the powers of their soul; but even while here below, nothing will be able to dry up the source, since no power will be strong enough in itself to separate them from Jesus Christ.* It is true, therefore, that the joy of belonging to Him will prevail over every suffering.

XVII.

7. *Jesus briefly recapitulates what He has said of His present and future relations with His disciples, and of the divine character of His mission. The disciples respond by an affirmation of their faith, to which Jesus replies by the prophecy of their cowardly abandonment. He, notwithstanding, makes it evident that He speaks of their coming fault, not to complain of them, but to prepare their repentance: for He finishes His discourse by the assurance that if they have to suffer with Him, they will share also in His triumph.*

These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father.

In that day, you shall ask in my name: and I say not to you that I will ask the Father for you.

For the Father himself loveth you, because you have loved me and have believed that I came out from God. I came forth from the Father and am come into the world: again I leave the world and I go to the Father. (Verses 25-28.)

* Rom. viii. 35-39.

“These things I have spoken to you in proverbs.”

As we have already explained at the twelfth verse, the teaching of Jesus, even when given only to His disciples, was for the most part veiled in images and parables. It was so even in this last discourse. But the time was coming when, by His Divine Spirit, He would speak to them plainly of His Father. From that time, understanding at last that the Father of Jesus was also their Father, in the sense that He would really beget them to His life and make of them His adopted sons, and being by that assured of His love, they would not fear to address themselves directly to Him; they would have full liberty to enter the Holy of Holies, and there make their requests, as it befits sons to do.*

And what the Spirit of Jesus will do for the Apostles He will do also in the ages to come for all Christians who are docile to His action.† Not indeed that the Apostles, any more than ordinary Christians, can ever cease to go to the Father by Jesus Christ, nor that Jesus would ever cease to be their Mediator; for in that day, *in illo die*, they must ask in His name, *in nomine meo petetis*; and though He adds, “I say not that I will ask the Father for you,” He does ask Him none the less in an admirable manner, by presenting Himself to God for us, as is written in the Epistle to the Hebrews.‡ His meaning is that, not content with asking the Father, He does more, since He so reconciles the Father, that of Himself He inclines to love us, though always in the name of His Son, as He says: “My Father loves you, because you have loved me, and have believed that I came out from God.”§ It is as if He said, “Your love for Me will intercede for you; your faith in Me will plead for your interests and your needs; and nothing will prove better than My mediation

* “Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid.” (Heb. iv. 16.)

† “For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father).” (Rom. viii. 14-16.)

‡ Heb. ix. 24.

§ Bossuet, *Meditations*.

will always be necessary to you than your persuasion that you will only be heard by My Father when you love Me,' with a love that will spring from your faith in My Divinity."*

"I am come forth from my Father, and am come into the world; again I leave the world, and go to my Father." In these few words Jesus sums up His whole work, all that we must believe, that which is the principle of our regeneration and our hope, and which assures us of our victory over the world: His Divinity, His Mission, His Nativity, Passion, and Ascension. He replies to the secret preoccupations of the disciples, filling them with admiration and gratitude, and with a strong and lively confidence in Him.

XVIII.

Behold, now thou speakest plainly and speakest no proverb.

Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

Jesus answered them: Do you now believe?

Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own and shall leave me alone. And yet I am not alone, because the Father is with me. (Verses 29-32.)

The disciples are so enchanted at the response of their Lord, it seems so clear to them, that they are surprised to hear Him say that the time is near when He will speak plainly, and when they will have no heed to question Him. "Behold *now* thou speakest plainly, *now*." They seem a little vexed to be thought incapable of understanding the teaching given them, and needing another Master to enable them to penetrate its meaning. "They do not see," says St. Augustine, "that far from understanding, they do not even see that they do not understand."† They have long believed, and have

* Duguet.

† *Illi usque adeo non intelligunt, ut nec saltem non se intelligere intelligant.*
Tr. ciii.

a new motive for believing, that their Master is truly the Son of God, but in what a true and profound sense He comes from the Father, is begotten of the Father, and is equal to the Father, they understand nothing. And even their faith in the Son of God, which they imagine is so firm, how weak it really is ! Jesus puts them on their guard against their presumption.

“ Jesus answered them : Do you now believe ? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own and shall leave me alone. And yet I am not alone, because the Father is with me.”

“ Yes, you believe now. Your faith seems to you stronger than ever, because you recognize how every thought of your heart is open to Me, and because your hearts are melted and warmed by the tender and unalterable affection I bear you. But the hour is coming when you will forget all you owe Me, and when you will flee, every man to his own, leaving Me alone and forsaken. Every one of you will slink away to where your fear drives you. All will seem desperate, hopeless. There will be neither common resolution, nor counsel, nor prudence, among you. The evil will seem to you without possible remedy, it will not even occur to you to seek one.

“ You will leave Me alone. You will all forget Me, to think only of yourselves, and you will abandon Me in the midst of My enemies, counting yourselves fortunate to escape the same danger and treatment I must undergo.”*

And to show them that in holding this language He is much more preoccupied with them than with Himself, and that He speaks of their coming fault, much less to complain of their cowardice and ingratitude than to prepare their repentance and their return to the faith, He adds : “ And yet, when you abandon me, I shall not be alone, because the Father is with me.”

Does He not tell it them also that they may not be scandalized when they hear Him cry from the height of the Cross : “ My God, my God, why hast thou forsaken me ?”

In any case—the words that follow prove it—the preceding discourse has had no other object than to prepare the disciples for the frightful scenes they are about to witness, in such sort that, after a few hours of bewilderment and terror, they will recover possession of themselves, little by little, at the first announcements of the resurrection.

XIX.

These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world. (Verse 33.)

Let us make no mistake: the peace our Lord will give us is not that our nature would desire, peace in the assured possession of those goods that render our life here below sweet and tranquil. “In the world you shall have distress.”

“Do not expect, then, to find peace either in yourselves, or in others, or in any creature. From within: fears, anguish, temptations, dereliction; from without: ingratitude, abandonment, unjust suspicions, calumnies, persecutions, contempt; and lastly, from every side, contrarieties, misfortunes, ruin, sickness. But in Me you will find peace, on condition that, amidst all these afflictions, you turn to Me, remembering that I have foretold them all, that I have gone before you in the road of sacrifice, and that if you suffer in the world, it will be for the same cause that I have suffered. The world denounces Me, because I have condemned it, because I trouble its false peace, and make it uneasy by the announcement of a future judgment; it will denounce you who will carry on My mission. But have confidence, be not troubled; if you suffer with Me, you shall triumph with Me. ‘Have confidence, I have overcome the world.’

“You will not wait long for the proof of what I say. You will see that the moment when My enemies believe they have finally crushed Me will be the starting-point for the development of My Church. I will draw to Myself, out of

the world they will be mixed in, all those the Father has given Me. They will constitute My kingdom, and My kingdom shall have no end."

Before listening to, and meditating on, the prayer of our Lord, after which He will enter into the garden of Gethsemani, to give Himself up presently to the Jews, let us pause a few moments, and adore the ineffable tenderness, the utter forgetfulness of self, with which the Lord warns His disciples of the temptation now so close upon them, and of the cowardly abandonment in which they will leave Him. "Which of us would speak to a friend whose weakness and infidelity he knew, as Jesus Christ speaks to His apostles? He contents Himself with predicting it, but without reproaching them, and without making the slightest reflection that might impair the confidence with which He is seeking to inspire them. He even ends His discourse by these words that breathe an infinite charity: 'I have said these things to you that in me you may have peace,' as if He feared that the prediction of their faults might make them timid with Him, and as if He would have them forget them, when they had had the misfortune to commit them, by letting them see with what generosity He had pardoned them, even before they were committed."*

My God! my Saviour! how sweet it is to have Thee for my Master, and how can I thank Thee for such tender, delicate kindness, save by the unbounded confidence such goodness inspires. How often, by thy interior warnings, hast Thou set me on my guard against the allurements of nature! Thou hast spoken to my heart with such exquisite tenderness that I was, I thought, moved to its very depths, and I fancied all my weakness, my cowardice, my abandonment of Thee, had fled for ever. How short the time before I recognized my mistake! I was trusting to myself. The fervour Thy goodness excited within me made me believe I could do all I wanted. My confidence was in myself rather than in Thee. May it never be so henceforth! May I fear

everything from myself, and expect everything from Thy love ! And, even at the moment when I am saying to Thee with the greatest fervour, “ I will be all Thine,” deign to make me hear Thy gentle whisper, “ Do you now believe ?” and that then I may see in vision the flight of Thy apostles, and my own flight in face of the cross prepared for me ; grant that I may behold Thee in Thine unalterable sweetness, and also in the divine serenity with which Thou dost invite me to put all my confidence in Thee, because Thou hast overcome the world, and that by Thee I shall overcome it in my turn. Behold me, Lord ! I prostrate myself at Thy feet, I adore Thee, I believe that Thou hast left Thy Father’s bosom to come and save me. Who other than the only Son of God would dare to say with this tranquil simplicity, “ Have confidence, I have overcome the world ”—who would dare to say it at such an hour, save only Thou Thyself ?

PART THIRD: THE PRAYER OF JESUS
FOR HIS DISCIPLES AND FOR
ALL THOSE WHO BY THEM
WILL BELIEVE
IN HIM

THE prayer which will fill this chapter is a unique page in the Gospels. Jesus had taught His disciples the prayer which they and all Christians should recite every day of their lives. He also prayed, but how He prayed to His Father we did not know. Now He is going to pray aloud in presence of His disciples. At this supreme moment, when He is approaching the end of His ministry and His life, He deigns to reveal to His disciples in this last prayer what the consummation of His work will bring to Himself, what this work has been in the apostles, what it will be in the Church, and the final unity in which it will establish all who are faithful to the grace received by them.

Although St. John may have understood it very imperfectly at the moment when he heard it, he must have been profoundly impressed by this sublime, mysterious prayer. What consolation and what strength he must have drawn from it, in proportion as he more fully comprehended its depths, by the light with which the Spirit of Jesus inundated his soul through the course of his long career ! This career was nothing but one long struggle against heresies within and persecutions without. How many times had the beloved apostle occasion to share in the distresses, the agony, the sorrows of his Master ! But at those times he repeated to himself again and again this last prayer ; he saw the Son of Man entered into His glory, he saw His tender, solicitous care for His disciples, the grace He had merited for them so that, remaining in the world, they should have no part in it ; that, on the contrary, they should be continually strengthened in their union with Him, glorifying the Father, who would

glorify them as He had glorified the Son: and this sure hope enabled them to bear their most bitter suffering with joy.

What St. John found in the prayer of Jesus, it depends on ourselves to find also: for what Jesus asked of His Father for His apostles He asks equally for all those who, through them, believe in Him.

O Jesus ! what a grace to learn, in listening to Thy prayer, all that Thou givest me the right to ask, through Thee and with Thee, from Thy Father who is my Father, from Thy God who is my God. What a grace to know what I may certainly ask in Thy name, certain that Thou wilt not deny me; nay, more, that Thou wilt support my prayer by that "*strong cry*" and those *supplications* that are always heard and granted.*

Consider, then, O my soul; attend to the word which is spirit and life;† open wide thy heart to the truth it brings thee; keep and cherish it that it may "show thee all good," and kindle afresh within thee the confidence which will give thee holy boldness to ask for all, and which has the promise of obtaining all. ‡

* *Qui in diebus carnis suae preces supplicationesque ad eum qui possit illum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia.* (Heb. v. 7.)

† *Verba quae ego locutus sum vobis spiritus et vita sunt.* (John vi. 64.)

‡ "Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do, because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do." (John xiv. 12-13.) "If you abide in me, and my words abide in you, you shall ask *whatever you will*, and *it shall be done* unto you" (xv. 7). "And in that day you shall not ask me anything; Amen, amen, I say to you; if you ask the Father anything in my name, He will give it you. Hitherto you have not asked anything in my name; ask, and you shall receive, that your joy may be full" (xvi. 23, 24).

Section 1.

I.

In the course of His ministry Jesus has glorified His Father by manifesting His name; the Father has glorified His son by giving Him power over every creature, in order to communicate eternal life to all those who shall believe. Now His mission upon earth is finished; He asks of His Father to return to the glory He had with Him before the world was.

These things Jesus spoke: and lifting up his eyes to heaven, he said: Father, the hour is come. Glorify thy Son, that thy Son may glorify thee.

As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work thou gavest me to do.

And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. (Verses 1-5.)

After His words of warning, hope, and love, after the assurance of final victory given to His disciples, our Lord turns to His Father, and lifting His eyes to Him, He says, "Father, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to those whom thou hast given him." It is a prayer, but prayed as none but the only-begotten Son, the God-Man, could pray. He asks, but His petition is a declaration of what will be. "Father, the hour is come; glorify thy Son, that thy Son may glorify thee."

Is it not a thing incomprehensible to the natural man, this word of our Lord's, "Father, the hour is come, glorify thy Son"? We know what He understands by "the hour."

Under many different circumstances He has told us: "the hour" is the time of His Passion, His sufferings, and His death; and lo! now the hour has struck, and Jesus says, "Glorify thy Son, that thy Son may glorify thee." Does He, then, count as nothing this deluge of woes that is about to overwhelm Him, this frightful abyss of ignominy into which He is about to be plunged? In one sense it is so indeed. Even as St. Paul esteemed as short and light the tribulations and pains of this present life compared with the eternal weight of glory that would follow, so for Jesus the hour of His Passion is the hour that opens to Him the gates of everlasting glory.* In this sense the hour of the Passion is the hour of glorification, so closely is the second bound up with the first. But also, in an equally true sense, the Passion itself is a time in which the Father glorifies His Son, and in which the Son glorifies the Father. The magnificent passage in which Plato exalts the just man persecuted and misunderstood has been often quoted. The most striking trait of this beautiful figure is the greatness of soul, the invincible attachment to an ideal loved for itself, in despite of all contradiction and the excess to which their violence is carried. A splendid figure is this just man, though imperfectly glimpsed by the Greek philosopher; in his sublimest inspirations man could imagine no purer glory. Yet how it pales by the side of that which radiates from the cross! It is no longer that proud dignity which throws into relief the baseness of the persecutors, and cries: "Whatever you do, you cannot touch me, any more than you can the eternal justice for which I die. By it I tower over you, by it I abide while you will pass away. It is love exalted, glorified in its most perfect manifestation, a perfection such as the heart of man had never dreamed."

Yes, truly, the Passion is a time when the Father glorifies the Son, and the Son glorifies the Father. For God is love, love in its essence, love in all its purity and perfection, love

* "Ought not Christ to have suffered these things, and so to enter into his glory?" (Luke xxiv. 26.)

which would fain make us divine by making us love as He loves; and we should never have sounded the nature and depth of this love which God is, and its limitless generosity, if the Son of God had not died upon the cross. The Father glorifies His beloved Son there by manifesting to what a perfection of devotion, of self-abnegation, of absolute disinterestedness, He has raised the Son of Man; the Son glorifies the Father there by manifesting with what plenitude He is the Father—that is to say, Love, begetting sons like unto Himself.

From what source, indeed, has Jesus drawn that love which is His glory, if not from the Father? The Son of Man could not be Love itself, which He is upon the cross, if He were not the Son of God, the splendour of the Father, His perfect image. He is then glorified as the Son, because man, how perfect soever he might be, could never love to that excess; and He glorified the Father, because His love is one and the same with that of the Father, who does not cease to beget Him, and who, by Him, will beget to Himself a new race of sons.

Jesus, at the term of His mission, reminds us by this prayer what the aim and end of it is: “Father, glorify thy Son, that thy Son may glorify thee; as thou hast given him power over all flesh, that he may give eternal life to all those whom thou hast given him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ whom thou hast sent.”

This mission is a pure mission of love, for its end is to give eternal life to all men, even to those who hold the lowest rank among rational creatures; to men who are flesh as well as spirit, whose spirit, united to flesh, can do nothing without it; to men who have made themselves such slaves to the flesh that their spirit even lives no longer save for the flesh. It is over these degraded creatures, even over them, that the Son has received all power, not to exterminate them, but to give them eternal life. And this mission is a pure mission of love, because of the nature of this eternal life which the Son of God is come to bring to the world. It consists, in fact, of the

knowledge of God, the only true God, of Him who is the Father; in recognizing in Him the eternal love, love full of mercy, as He reveals Himself through His Son, and in knowing Him as such with a knowledge that leads us, little by little, to become like Him, loving all that He loves, and only what He loves, and as He loves it.

It is not that abstract knowledge that books, or the teaching of a master, suffice to give, and which an intelligent man, even one of no moral worth, can acquire and possess, and which he could communicate fully to a being as intelligent as himself. It is a personal, interior, experimental knowledge, and in its depths incommunicable. Every man must acquire it for himself, for it is not the knowledge of an idea which other men have made to themselves of God, but the knowledge of God Himself, of God within the soul, speaking to the conscience, forming the soul to obey His voice, and according to the measure of its obedience stripping it of egoism, sensuality, pride; revealing to it ever a more splendid ideal, teaching it in such sort that till then it seems to have known nothing. Oh! this converse with God! inspiring an ever more ardent desire to grow in purity, in love at once effective and generous, and in a more and more courageous effort to become of one spirit with Him,* melting our will in His—this converse, which revives unceasingly our sense of the Divine beauty, and at the same time detaches us from all that is gross, earthly, and transient; which excites in us the longing to draw our brethren to the bread of life, which continually renews our strength and brings us ever nearer to God, until, knowing Him as we are known of Him, because we shall have become like unto Him, we shall see Him as He is!† Such is life eternal, into which those are already entered who know God with this living know-

* *Qui adhæret Domino unus Spiritus est.* (1 Cor. vi. 17.)

† *Videmus nunc per speculum ex ænigmate, tunc autem facie ad faciem; nunc cognosco in parte, tunc autem cognoscam sicut et cognitus sum.* (1 Cor. xiii. 12.) *Carissimi, nunc filii Dei sumus et nondum apparuit quid erimus. Scimus quoniam cum apparuerit similes ei erimus, quoniam videbimus eum sicuti est.* (1 John iii. 2.)

ledge, those for whom God is become the one reality, that which permeates their life, above and before all else, that which regulates their relations with all around them.

May we have always present to our thoughts the strong words of St. John and St. Paul, telling us that he who knows not God in this manner does not know Him at all.* May we not be of the number of those "who, having received baptism, yet retain the love of the world, who have known the true God and the true Mediator, yet sigh not after eternal life; who hope for it without doing anything to merit it . . .; who fall into that state where everything is indifferent except health, riches, and reputation, and in which they count they have achieved success when they have secured for themselves, their family, and their friends a sort of good fortune that may carry them tranquilly to the end of their life."†

II.

I have glorified thee on the earth : I have finished the work thou gavest me to do.

And now glorify thou me, O Father, with thyself, with the glory which I had before the world was with thee. (Verses 4, 5.)

Here again our Lord returns to His first thought, giving it another aspect. Beside using no longer the indirect form of words, "glorify thy Son" (v. 1), and here, "glorify me," Jesus speaks no longer of His glorification as a consequence of the work He has accomplished, but as a preparation for a work still to be done, which is indicated in all that follows, and for the accomplishment of which it is necessary that the Son of God made man should enter again into the eternal glory of the Son of God.

By a life of absolute obedience, and of love pushed to its

* *Omnis qui peccat non vidit eum, nec cognovit eum.* (1 John 3, 6.) *Qui dicit se nosse eum et mandata ejus non custodit mendax est.* (id. ii. 4.) *Omnis qui diligit ex Deo natus est et cognoscit Deum. Qui non diligit non novit Deum.* (id. iv. 7-8.) *Si quis diligit Deum, hic cognitus est ab eo.* (1 Cor. viii. 3.)

† Duguet.

extremest limit, Christ has revealed, and at the same time glorified, the Father. This work on earth is drawing to its end; by His sacrifice He will impress upon it the final seal. But that His work may be carried on through the ages with its divine character imprinted on it, it is necessary that the Son should be glorified in the eyes of men, by taking that place beside His Father which is His own, His right by nature. It is necessary that men should know thoroughly that in Christ there is but one Person, that of the eternal Son of God. Thus only will the purely spiritual nature of the new kingdom be clearly manifest, and men will know upon whom they may and must rely to realize this kingdom in themselves and those around them. Then only will they be prepared to understand that their vocation to the kingdom binds them to nothing less than to lead a life truly divine,* reproducing and continuing the divine life of the Son of God in His Humanity.

When men have learnt that the glory into which our Lord is about to enter after His sacrifice is not only the glory due to His humanity on account of His perfect obedience, but also the glory which belongs of right to Him as Son of God, equal to His Father, they will comprehend that in asking us to live henceforth as He has lived, the Divine Master gives us to understand that it is no longer permitted us to place a limit to our efforts towards perfection. For from the moment that He who commands us is Truth itself, His word never goes beyond His thought; it tells us only what it is His will to say, what it is His will should be. If then, knowing infinitely better than we do the clay of which we are

* "Be ye perfect, as your Father in heaven is perfect." (Matt. v. 48.) "If we abide in Jesus Christ, we ought ourselves so to walk even as he walked." (1 John ii. 6.) And this denotes not a passing imitation, or resemblance, in certain parts of our life, but a constant, even, perpetual conformity with that of Jesus Christ; this is the signification of the words *to walk*. "For none of us liveth to himself: and no man dieth to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again: that he might be Lord both of the dead and of the living." (Rom. xiv. 7-9.)

made, He calls us to so holy a vocation, it is that the power which has worked in His adorable Humanity a wholly Divine perfection will work the same in us, and will raise us to a perfection which, of ourselves, we are incapable of realizing.*

Section 2.

I.

1. *It does not follow that, because Jesus has accomplished the work for which His Father sent Him into the world, the work itself is finished. Hitherto limited to the Jewish people, it must, through the ministry of His disciples, be continued and extended to all nations. Jesus prays His Father for them, asking Him to keep them, and to let them taste in its fulness, in spite of their being left alone in the world, the joy which His sensible presence had begun to give them. (Verses 6-15.)*

I have manifested thy name to the men whom thou hast given me out of the world. Thine they were : and to me thou gavest them. And they have kept thy word.

Now they have known that all things which thou hast given me are from thee :

Because the words which thou gavest me, I have given to them. And they have received them and known in very deed that I came out from thee : and they have believed that thou didst send me.

I pray for them. I pray not for the world, but for them whom thou hast given me ; because they are thine.

And all my things are thine, and thine are mine : and I am glorified in them.

* St. Paul has set this truth in a marvellous light ; he returns to it incessantly. (See particularly Rom. vi; Eph. i. 18-20; iii. 16-20; Col. i. 9-23.) We cannot insist too strongly on this fact that the all-powerful love which desires to sanctify us is the same that has sanctified the Sacred Humanity of Jesus Christ. That which the Father has done in the Son is the pledge of what He can and will do in those who believe in His love.

And I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me : that they may be one, as we also are.

While I was with them, I kept them in thy name. Those whom thou gavest me have I kept : and none of them is lost, but the son of perdition, that the Scripture may be fulfilled.

And now I come to thee : and these things I speak in the world, that they may have my joy filled in themselves.
(Verses 6-13.)

Our Lord, in praying His Father to glorify Him, was thinking of His disciples who, in order to continue His work upon earth, needed to know that their Master was the Eternal Son of the Father; it was therefore a natural sequence that, having prayed for Himself in view of their needs, He should now pray directly for them, more especially because the glorification of His Father, like His own, was to be realized in the world by the apostles and their successors. It was for this end that His Father had given them to Him, and that by His special call He had drawn them out of the world, and manifested to them this name of Father, under which henceforth God would be known and served, because it would teach men His loving designs towards them.

How should He not pray for them? They belonged to the Father, the Father Himself had given them to Him. Now what did this gift imply, if not that it was the Father's will they should be sanctified by the Son? "It is not *because* we should become holy, but *in order* that we might become so, that we were chosen."* Thus St. Paul will write later to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, . . . that we should be holy and unspotted in his sight in charity."†

Lord, give us to understand each day more perfectly the inexpressibly loving and consoling truth revealed by thy words. Thou prayest for Thy disciples because they are Thy

* St. Augustine, *De Predestin. Sanctor.*, 36.

† Ephesians i. 3-6.

Father's, because the Father has given them to thee, and because they themselves keep Thy word. It is true, then, we belong always to the Father, we are always His possession, a possession precious to Him. In spite of our fall from our high estate, He does not cease to regard us as His children. He wishes to restore us to our former perfection by communicating to us anew His life, and He sends Thee, O Jesus, to accomplish this work of love; He gives us to Thee, He confides us to Thee, the Eternal Son, revealing to us, by Thy mission itself, to what an extent He loves us still. In giving us to Thee He gives Thee to us, for He gives us to Thee only to make us become what Thou art, "holy and unspotted in His sight."

Therefore, miserable and unworthy as we are, we have all rights over Thee; we can always count on Thee, call upon Thee, certain of being heard, sure always of Thine all-powerful mediation, provided we keep Thy word; that is to say, *provided that, seeking in Thee alone the inspiration of our desires, we aspire only to the good Thou art, to the love which is all our life.* Grant us, then, this grace, Lord Jesus. Thou didst say of Thy disciples: "They have known that all things which thou hast given me are from thee; because the words which thou gavest me I have given them, and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me." We believe that all that Thou givest us comes from the Father, that Thy Father has spoken to us by Thee, but it is not enough to believe this undoubtedly. This conviction must penetrate and vivify all our acts so perfectly that, Thy words being for us the truth, and the principle of all our judgments in practice, we may perceive by our own experience that to be wholly ruled by them is to throw open our hearts to Thy divine life. Reach it by ourselves we cannot; but, blessed be Thy name! what we cannot do of ourselves, what even our prayer of itself could not claim as a right, Thou deignest to ask Thyself for us, so that, uniting our prayer to Thine, we should not doubt that it will be always accepted.

II.

I pray for them. I pray not for the world, but for those whom thou hast given me: because they are thine. And all my things are thine; and thine are mine, and I am glorified in them. (Verses 9, 10.)*

Our Lord specifies that He prays quite specially for those who have faith in Him, and, as He will say later, for all those who shall believe in Him. Is it not right and just that they also should have a special part in His prayer? that they should know all they may expect from Him in whom they have put all their trust, and to whom they look, not only for the healing of all their ills, but also for the fulness of life? Undoubtedly their adorable Saviour has not waited until now to teach them this. But how greatly their confidence must have been strengthened by hearing the reasons for which their Divine Master is praying for them thus!

He repeats at first what He had just before said: "I pray for those whom thou hast given me, because they are thine." And blessed be His goodness for the repetition! Who would

* Our Lord prayed for His executioners on the cross. He had bidden His disciples to pray for their enemies. That suffices to show that we must not see in this a *positive* exclusion, as if our Lord had said: The world is nothing to Me, I am only concerned with those faithful souls who have put, or will put, their whole confidence in Me, and who only live, or will live, for Me." "God has so loved the world that he has given his only begotten Son. . . . God has not sent his Son into the world to condemn the world, but that the world may be saved through him." (St. John iii. 16-17.) Only, if God has so loved the world that He has sent His Son, that whoever believes in Him should not perish, but should have everlasting life, it is but too true that all do not respond to His love. It follows that if our Lord says here, "I pray not for the world," it is not to mark that He excludes from His prayer those who do not believe in Him, but to draw attention to the fact that, *at that moment*, He was praying only for those who did believe. And is not this, in itself, a very tender form of appeal to souls sincerely seeking the way of life? Because they are sincere they are ready to feel the charm of the magnificent, holy, and fruitful good which the Saviour asks for those who believe in Him, and therefore it is to them He offers it, and for them that He prays.

weary of acquiring the ever firmer assurance of being incomparably loved? Jesus then repeats that His all-powerful prayer is ours for ever, above all for this reason, which is amply sufficient, and independent of all merit on our part—that His Father considers us as His possession, a possession so dear to Him that to redeem it He has sent His only Son to pay for it with His blood. Since from all eternity we have belonged to the Father, we have belonged also to the Son, but our Lord reminds His Father in His prayer that we belong also to His Sacred Humanity, that we are its most precious acquisition, and that His glory here below comes to Him from us. He is only known in this world by the effects of His grace in His disciples, by the marvels of sanctity it accomplishes in them. His glory, and through that the glory of His Father, is, then, intimately concerned in the granting of His prayer. In praying for them He prays quite as much that the name of His Father may be sanctified, that His will may be done, and that He Himself may be known and loved.

Such is the prayer of which we are the object. We are to expect everything from His infinite power. Undoubtedly it does not assure us of eternal life definitively, and because the Son of Mary, also Son of God, has put up this prayer for us which never ceases to spring from His heart, we are not certain to be of the number of His elect; but if we have faith in Him who “liveth always to make intercession for us,”* if we cry to Him at all times to obtain the fruit of this prayer, we ought to hope firmly and without wavering that it will be granted. For, as we listen to our Lord’s prayer, how can we possibly doubt the desire that consumes Him to work in us what He asks for us from His Father? Let us listen with what tenderness He recommends His disciples to His care, now that He is about to^{ca} leave them.

* Heb. vii. 25.

III.

And now I am not in the world: My hour has come, I go to thee, My Father, and they remain in the world, they who have placed all their trust in Me, whose guide and support I have been. The dangers they will encounter are greater, and they will no longer have My sensible presence to console and protect them.

Holy Father, keep them in thy name whom thou hast given me, that they may be one. (Verse II.)

These words, "Holy Father," already reveal all that our Lord is going to ask for His disciples. It is the only occasion on which He invokes His Father with this title, "Holy Father." Why did He choose it, unless to mark the character of the work He has come to accomplish, and which He beseeches Him to consummate? The Messianic kingdom is a kingdom which is not of this world, a spiritual and holy kingdom. During His whole ministry our Lord had set Himself to draw His disciples from the world, and to deliver them from the worldly spirit of the Jewish people, always intent on a temporal Messiah. He had revealed to them that to have part in His kingdom they must break with all that is passing, and become adorers in spirit and in truth by renouncing all worship of self, and loving others as He Himself has loved us; and by the very fact of their separation from the world He infuses into them a principle of indissoluble union with His Father. At the moment of His leaving them, and leaving them in a time of frightful suffering, the Saviour remits into the hands of His Father the deposit He had confided to Him, appealing on their behalf to His tenderness and infinite purity. "Father, Holy Father, keep them in thy name." Suffer not my work to be compromised, let not my disciples be seduced by error, let them not lose sight of the ideal kingdom into which I have introduced them, and in

which they can only remain by passing through the world, worthy of Thee, Holy Father, who hast begotten them to the Divine life. Keep them in Thy name, remind them unceasingly that Thou art their Father, and that Thou art the Most Holy Father; so that, being filled with most filial confidence in Thy pure love, and knowing that Thy power knows no limits, they may have recourse unceasingly to Thee, assured that, in whatever danger they may find themselves, they will ever find in Thee the help they need.

“Keep in thy name those whom thou hast given me.”

Our Lord thus indirectly reminds His disciples in what manner they have learnt from Him the holy Fatherhood of God. It was not manifested to them simply by an oral instruction—didactic, and consequently abstract. The Son is the image and splendour of the Father. All that is the Father’s belongs to the Son. Who sees Him sees His Father. He *expresses* His Father in His Sacred Humanity; by it He names Him in expressing and translating what He is into the human language which His life speaks. When, then, Jesus says to His Father, “Keep in thy name those whom thou hast given me,” He is asking His Father to bring to their mind and heart what they have learnt of the Father in His Son made Man; what they have learnt to know of His infinite tenderness and holiness, and of His designs upon them, so that they may go more than ever to the Father through the Son, and may understand better and better by the fulness of the communication the Father has made of Himself to the Son to what a point He will be truly the Father of the faithful and communicate His life to them. This is why, after having said, “Holy Father, keep in thy name those whom thou hast given me,” Jesus adds, “that they may be one, as we are one.” Nothing but the constant contemplation of the Incarnate Word can give us a just idea of the union to which God would raise us. To know to what a point it is true that God wills to be our Father, and beget us to His life, nothing less than the knowledge of the union of the Word with the Sacred Humanity would suffice. Whatever words might be used to express how really the Father desires

to make us His sons, they would be wholly inadequate, and only the Incarnation can show us what that union is. Therefore, to respond to the designs of God upon us, the thought of the Son of God made Man for us must be always present to our thoughts, and this is the grace that Jesus asks here of His Father for us. "Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one, as We are one, united to one another, because united to Me and to Thee as we are united, Thou, my Father, and I."

IV.

While I was with them I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. (Verses 12, 13.)

At the commencement of His prayer, when Jesus asks His own glorification, He pleads, in a sense, His own cause, He gives the reasons for which the hour is come in which He should be glorified. Now that we are the object of His prayer He puts forward what He has done for His disciples, the care with which He has guarded them from the spirit of the world, by keeping before them the infinite love that created them, that has willed to redeem them, and to conquer them to the life of His Son; so have they learned to know Him as the true, the only Father, from whom all paternity flows. "Thou knowest, Holy Father, with what plenitude I have given Myself to them, in order that I may give them to Thee; all of them I have kept save only the son of perdition.* And now I am leaving them, and come

* These words of our Lord must not be understood in the sense that Judas perished because he was already reprobate, and therefore must by fatality perish. If we were forced to accept this interpretation, the Gospel would have neither meaning nor reason, and the efforts of our Lord to convert the traitor would be a comedy unworthy of Him. Our Lord, then, means to say: "I have bestowed all My care and solicitude on those whom Thou gavest Me and who, by a sincere good-will, have responded to My call, and have come to Me, without looking back. These have not

to Thee; I leave them in Thy hands, that Thou mayest keep them, who are so dear to Me. And I ask this of Thee in their presence, that My departure may not trouble them; that, on the contrary, knowing in Whose hands they are, they may have in themselves the fulness of My joy."

Is it necessary to remind ourselves that Jesus, in committing His disciples into the hands of His Father, does not abandon them? "I will not leave you orphans." He would have them understand that, in reality, whether they are in His own hands, or whether He gives them into the hands of His Father, they are equally in God's hands, in the hands of Almighty Love. Under another form it is the first word of His discourse after the Last Supper: "You believe in God, believe also in me." He would make them enter more thoroughly into the sense of these words, showing them more and more plainly how really all that was His was to be also theirs, and would be theirs by a fuller and more living faith in His divinity, thus opening to them at the same time a deeper and wider access to the torrent of divine joy.* He desires to pour from His own heart into

been deceived in their faith; I have given them, superabundantly, all they needed to correspond fully to their holy vocation. As for Judas, if he has perished, his loss is the result not of a decree of reprobation, but of the radical evil of the disposition in which he became My disciple. He did not seek Thee, he sought only himself. Thou didst know that he would come to Me in these bad dispositions, and what would be the final consequence; Thou hadst announced it by Thy prophet, and Thy prophecy must be fulfilled: the traitor is lost, not that he was a reprobate, not that anything was wanting on Thy part to enlighten him, to touch him, to bring him back into the right way, but because he had hardened his heart." It may be urged perhaps that God, if He would, might have triumphed over even this evil disposition of Judas, and the question may be asked why God, who is all love, did not so will. We answer: God could have converted even Judas. But it is not for us to judge God; we have not even the most elementary knowledge necessary to judge Him. We are never, while here, in a condition to judge our fellow-men; how could we be to judge God? Let it be enough for us to know that He is love, and that we are assured of His mercy if we call upon it with a confidence not of feeling, but of will.

* It will be well to notice the insistence with which our Lord, in this last discourse with His disciples, and in His prayer, repeats that what He

theirs. But this joy can only be obtained at the price of great conflicts, stirred up by the hatred of the world, which we find as much within us as without. Only as this hatred of the world is stirred up by the word of the Father which Jesus has given to His disciples, it is an additional reason why the Father should guard them, since it is because of this word the world hates them.

V.

2. *The joy that Jesus promises His disciples does not exclude suffering. Inheritors of His word, having for their mission to preach it to the world, in the midst of which they must live, they will be exposed to the hatred of those who hate the truth, and this is why Jesus prays His Father to preserve them from the malignant spirit, to sanctify them by His truth, so that, at His word, they may go into the world and continue the mission with which He was Himself invested. (Verses 14-19.)*

I have given them thy word, and the world has hated them : because they are not of the world, as I am not of the world.

has said to them He has said to fill their souls with joy. "These things I have spoken to you, that my joy may be in you, and that your joy may be filled" (xv. 11). Now you have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (xvi. 22). "Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full" (xvi. 24). And again here (xvii. 13). Notice it carefully: this joy comes from the possession of our Lord, from the gift He makes us of His life, from the union which makes us one with Him, by which His Divine joy will become our joy. He insists because He desires so intensely to draw our attention to the incomparable grandeur of the gift He would give us, and inflame our desire to receive it. "Hitherto you have asked nothing." You have not understood the sublimity of your vocation to the faith, the infinite ambition it ought to inspire in you; listen, then, weigh My words, ask to understand them, that your prayer, responding to the desire of My Father, may permit Him to realize them in you.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. (Verses 14, 15.)*

The word of the Father given by Jesus is the condemnation of all the world loves and pursues with frenzied eagerness; therefore it hates this word which proclaims the life it loves to be death, death in the proper and absolute sense of the word. Hating the Divine teaching, the world includes in its hatred all those who receive it, and who spread it. Since Jesus leaves His disciples in the midst of the world to continue His work, and to expose themselves thus to the world's hatred, they have a right to the care and protection of the Father, the more that they are of His race, since they are not of this world, as Jesus is not of the world. The world is the offspring of Satan, the disciples are begotten to the Divine life; the Father owes it to them, then, to preserve them amidst all the snares, the persecutions, the perils, that the prince of this world, Satan, will stir up against them; whilst they will strive against him to deliver from his sway those who long to come out from death, and to enter into life.

How often under the grievous pressure of the strife, and saddened by the stains contracted in it, we beg of God to take us out of the world! Assuredly we are not forbidden to desire it, but let us be on our guard against giving way to feelings of lassitude and disgust, and let us remember the prayer of Jesus: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil"; I do not pray thee to take them out of the world, but to separate them from the world, to make them die to the world. If we truly desire God, union with God, let us desire that which will give us God—that is to say, to die to the world, and to all within us that is conformed to the spirit of the world. Only by this death, and not by that of the body, shall we become one spirit with God. This is why our Lord takes up again what He has already said, and develops it afresh.

* The Greek has "the evil spirit," that is to say, Satan, the prince of the world.

VI.

They are not of the world ; as I also am not of the world. Sanctify them in thy truth. Thy word is truth.

As thou hast sent me into the world, I also have sent them into the world.

And for them do I sanctify myself, that they also may be sanctified in truth. (Verses 16-19.)

“ By their faith in me they have already begun to separate themselves from the world. But what will it avail them to be separated exteriorly from the world, to have renounced the judgments of the world in My regard, and even to have followed Me, if the motive that leads them to Me is not absolutely pure from all attachment to their own interests, if their following of Me is only a seeking of themselves ? Preserve them from this misfortune. ‘ Sanctify them in thy truth: thy word is truth.’ I have told them what Thou art, I have shown it them by My words, and My life has been a living and persuasive commentary on them. I have been in time for them what I am from all eternity, Thy word, Thy truth. They will never be truly sanctified unless they separate themselves from the world to the very inmost depths of their being; unless nothing in them breathes any more the spirit of the world; unless, on the contrary, all their thoughts, desires, affections, acts, are inspired and informed by My word and My spirit. This transformation of their whole being under the action of the light I have been to them, a light which has made them understand the vanity and nothingness of the things of this world, and has taught them to love the truth, this transformation is hardly begun. I am leaving them, and I confide them to Thee, that Thou mayst lead them to perfection: sanctify them by Thy word which is truth. Thy almighty word can alone inspire the love of what it teaches and make them practise it.”*

* “ Do not imagine that any man really learns something from another. We may warn by the sound of our words, but if there is not within One

Let us not be astonished that our Lord asks for us such eminent sanctity, but take heed lest we weaken ever so little the force of His teaching. We must be sanctified interiorly, separated completely from the world and its spirit, established in the truth, and transformed by it to our very innermost depths, for this reason, that we have to continue on the earth the work begun by our Lord—or rather, because He must continue it in us; and He will only be able to use us as He pleases with perfect liberty if, completely dead to ourselves, we live by Him and for Him.

“As thou hast sent me into the world, I also have sent them into the world.”

Our mission here below being one and the same mission with that of Jesus Christ, it has the same object: to make known the Father with that knowledge which will change the face of the earth. “We ought therefore, if it were possible, to have a sanctity like His, to continue the ministry with which His Father has charged Him; and, in fact, he puts no limits to our virtue beyond those which are the inevitable consequence of our human weakness.”* This is why our Lord asks for His disciples, and, we shall see presently, for each one of them in particular, that they may be faithful imitators of Him, so that in seeing them men may see Him, nor find themselves deceived when, in receiving them, they think to receive their Master. And if we should be tempted to give a broad interpretation to these words of our Lord, to set us at our ease as to the obligations such a mission imposes, let us meditate on the words that follow: “And for them do I sanctify myself, that they also may be sanctified in truth.”

All interpreters, modern as well as ancient, Catholics and

who teaches, all our exterior noise is vain. He who alone speaks to our hearts has His pulpit in the heavens. *Nolite putare quemquam aliquid discere ab homine. Admonere possumus per strepitum vocis nostræ. Si non sit intus qui doceat, inanis fit strepitus noster. . . . Cathedrum in cælo habet qui corda docet.*” (St. Augustine, *In Epist. John*, tr. III.)

* Duguet, *Explication du Mystère de la Passion*.

Protestants, understand this expression, "for them do I sanctify myself," in this sense, "I offer myself in sacrifice for them." This verse signifies therefore: "I offer myself for them in sacrifice, in order that they themselves may become true victims, a pure and holy sacrifice to the praise of my Father." These words are intimately bound up with the preceding ones. Because our Lord sends us as He has Himself been sent, we ought to offer ourselves as a sacrifice, and become, in the most real sense, holocausts passing wholly into God, and making but one with Him, entirely consumed by that Divine fire which is the most Holy Spirit of the Father and the Son. To live and to die as a victim, He has esteemed the most efficacious means of accomplishing His mission. Now that He sends us as He has been sent—that is to say, for the same end—how can He do other, since He is living again in us, than unite us to His spirit of sacrifice, and make us live and die, like Himself, as victims? This is self-evident. "He will have us participate in His holiest and most sublime dispositions. He desires to associate us to all His sentiments, although divine and ineffable; that this unspeakable depth of love, obedience, patience, humility, which is in Him may be also found in us, He gives up to us all that the Eternal Spirit works in Him . . .; He is holy for us. He extends His sanctity so widely, in order that *it may reach even to the most unworthy, if they have faith enough to hope, and courage enough to enter into the kingdom of their Master which the violent seize, and which He Himself exhorts them to carry away.*" *

And if we doubt that in these words, "I sanctify myself for them that they may be sanctified in truth," the Son of God is asking that His disciples may enter into the same dispositions of sacrifice as His own, looking upon themselves as victims to be consumed upon His altar, living only for His glory, let us listen to the apostles Peter and Paul. "Jesus has suffered for you," says St. Peter, "leaving you an example, that you should follow in His steps."† And St. Paul:

* Duguet.

† 1 Pet. ii. 21.

“Let us look upon Jesus, the Author and Finisher of the faith, who, having joy set before Him, endured the cross, despising the shame.”* “I count all things to be but loss,” he says again, “for the excellent knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, . . . that I may know Him and the fellowship of his sufferings, being made conformable to his death.”† And finally, in an expression which sums up all with a strength and force that is unsurpassable: “I am crucified with Jesus Christ.”‡

We must then take our side generously, and accept fully and completely our holy destiny, which is to follow Christ Jesus in His way of sorrows, bearing our cross as He bore His, even to death.

Do not let us weakly shrink from so high a destiny ! Nor say in our hearts : “I am too poor, too miserable.” What, then, were the apostles ? What eminent qualities drew upon them this choice ? In what were they distinguished from the immense majority of men ? Such questions as these St. Paul has answered : “The foolish things of the world hath God chosen, that he may confound the wise ; and the weak things of the world hath God chosen, that he may confound the strong ; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are ; that no flesh should glory in his sight.”§ Now what He has done to render the apostles capable of fulfilling their mission He will do to render each one of us capable of accomplishing ours, if we also believe in the goodness of God our Saviour, in His love for men.|| Our Lord is about to give us this assurance, at the same time that He teaches us that the mission of the apostles is one and the same with His own.

* Heb. xii. 2, 3.

† Gal. ii. 19.

|| Titus iii. 5.

† Phil. iii. 8-10.

§ 1 Cor. i. 27-29.

VII.

3. *Jesus has prayed for His apostles: He prays finally for all those who, in the course of time, will believe in Him through the teaching of the apostles and their successors. These also are called to be one with Him, and through Him with the Father. These also are called to promote the consummation of all in one, by bringing the world through the perfection of their charity to believe and to know that we are loved by God with the same love with which He has loved His Son. (Verses 20-26.)*

And not for them only do I pray, but for them also who through their word shall believe in me ;

That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. (Verses 20, 21.)

In His prayer for His apostles Jesus prayed His Father that they might be one as He and His Father are one.* Since He asks now that all those who shall believe through their word may be one, He asks for them, as for the apostles, that the Father would keep them, would preserve them from the spirit of the world and from all the evil this spirit engenders: that the truth may bring about their sanctification, and a sanctification which will make of them pure and holy victims, in all truth, because the Spirit of the Father and the Son will end by destroying in them whatever is contrary to Him.

What an inexhaustible source of confidence, and of unbounded confidence, shall we not find in this prayer, which associates us so closely with the apostles, and asks for us everything it has asked for them. Jesus shows us His innermost thoughts and desires for us; He reveals to us what He has not ceased to ask for us during His life on earth, and which

* Verse 11.

He continues to ask now that He is seated at the right hand of the Father.* If therefore, with our whole soul, we desire the perfection which His prayer is seeking to obtain for us, what power can hinder its realization? The obstacle can come only from ourselves. Shall we have the wretched courage to oppose such an obstacle to the love which solicits us? Shall we be of those who will not come unto Him that they may have life? God forbid! But if we are resolved to will, without reserve, that it may be done unto us according to the full extent of the prayer of Jesus, it is of importance that we should strive to understand, a little better every day, how far this prayer goes in what it asks for our souls. Let us endeavour then, earnestly, to enter into the reality each word of our Lord's unveils to us, and to attain to this, never weary of asking with St. Paul "that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and of revelation, in the knowledge of him, the eyes of our heart being enlightened, that we may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,† and what is the exceeding greatness of his power towards us, who believe, according to the operation of the might of his power."‡

The riches of the glory of our inheritance the end of verse 21 begins to reveal to us: "That all may be one, . . . that the world may believe that thou hast sent me." These words explain why our Lord asks for all believers what He has already asked for His apostles; it is, in truth, that all who believe may, each one in his place, share in their apostolate; each one, in his sphere, must aid in extending His kingdom, and labour to draw out of the world the souls that are seeking the truth and the life.

It would seem there could be nothing more to say to make known to all the faithful, even the most obscure and despised,

* "He ever liveth to make intercession for us." (Heb. vii. 25.)

† We must not forget that, in the language of St. Paul, the term "the saints" is applied to all the faithful.

‡ Eph. i. 17-19.

the immensity of the love of which they are the object, and the unutterable grandeur of their holy vocation. To see themselves confounded with the apostles in the supreme prayer of Jesus, because the work these have to do they must do also, is it not to be made fully aware, at one and the same time, of the perfection to which they are called, and the incomparable grandeur of the mission they have to fulfil? And yet, He who is the Eternal Wisdom deems it not yet sufficiently clear, and He is going to give them the deep, underlying reason why they must not, of their own free will, put any limit to their perfection.

VIII.

And the glory which thou hast given me, I have given to them : that they may be one, as we also are one. I in them, and thou in me : that they may be made perfect in one : and the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (Verses 22, 23.)

What is this glory that Jesus has received from His Father, and which, in His turn, He bestows upon us? It is impossible to doubt; this glory is His Divine life. Ordinarily, a person is glorified when His excellence is acknowledged. Thus St. Paul, speaking of the Gentiles, writes: "They are inexcusable because that, when they knew God, they have not glorified him as God, or given thanks"*—that is to say, they have not acknowledged Him as the Creator to whom they owe everything, and to whom they ought to give thanks for His gifts, whom they ought to invoke as the principle of all good, and whom they ought to obey because He is the end of their being. That God has given His glory to Jesus Christ follows from the fact that "the plenitude of the Godhead dwells corporally in Him,"† "that in Him He works,"‡ and that in consequence, "he who sees Jesus Christ

* Rom. i. 20-21.

† Col. ii. 9.

‡ John xiv. 10.

sees the Father also.”* And since Jesus Christ gives us His glory, this glory is indeed His Divine life.

Undoubtedly it is in our Lord alone that our humanity is united hypostatically to the Word, in such a manner that all that belongs to the Father belongs also to the Son, and that all that is the Son’s is also the Father’s;† and that we can therefore affirm of the Man all that is affirmed of God, and affirm of God all that is affirmed of the Man; that we must say of the Man that he is God, and of God that He is Man. But it remains true that Jesus Christ lives by faith in our hearts, and that by charity the very roots of our being are plunged in Him;‡ that, through the grace of the Holy Spirit whom Jesus, having returned to His Father, sends us, whoever believes in Him will do the works that He does—these works that prove that the Father is in Jesus, and that he who sees Jesus sees the Father. It is, then, to a real participation in the Divine life, such as it is in the adorable soul of Jesus Christ, our Lord, that we are called,§ and this participation is the only explanation of the measureless significance of the words: “I sanctify myself, I immolate myself for them, that they may be also sanctified and immolated in truth.”|| This alone justifies all that the apostles, after their Divine Master, will tell us of the holiness without spot or stain which should be ours;¶ this alone makes us

* John xiv. 9.

† “All my things are thine, and thine are mine.” (John xvii. 10.)

‡ Eph. iii. 17.

§ St. Thomas, commenting on verse 22, and on the words, “that they may be one, as we are one,” quotes a passage from St. Hilary, explaining that the unity of which there is question here refers to the unity of the Divine Persons in this sense, not that the Divine Nature becomes our nature, but that we are associated with the Divine Nature, by which the Father and the Son are substantially one. *Secundum Hilarion potest referri ad unitatem naturæ, non quidem quod eadem naturæ numero sit in nobis cum Patre et Filio sicut est in eis: sed quod unitas nostra per hoc sit quod assimilatur illi divinæ naturæ per quam Pater et Filius sunt unum.* (St. Thomas, *Comment. in Joan.*)

|| As above, pp. 216, 217.

¶ “In Him [our Lord Jesus Christ] God has elected us before the foundation of the world, that we should be holy and unspotted in his sight

understand why we must accept in its plenitude the ideal of the new law summed up in these words: "Be perfect, as your Father in heaven is perfect." It is undoubtedly certain that we shall always remain infinitely removed from the perfection of our Heavenly Father, but it is no less certain that our Lord would have us understand that we must never, of our own accord, put a limit to our perfection. Therefore, whenever a Christian sees clearly that such and such a disposition, such and such an action, is, according to the duties of his personal vocation, the most conformed to the spirit of Jesus Christ, and *voluntarily* turns aside from it, he deserves to hear Jesus Christ say to him, as He did of old to the Jews: "You will not come unto me that you may have life." Such is the glory that our Lord gives to those who truly, and from the depth of their heart, believe in Him.

But how many are there who believe in Him truly, from the depth of their heart? How many are there who even listen to His word, who comprehend its meaning, and who ask with all their heart to believe fully in the adorable reality it expresses?

For long I have lived in the habitual consideration of this word, for long I have meditated on it; I believe it, it seems to me, without the shadow of a doubt; how is it, then, that so easily I allow myself to lose sight of it? that in a thousand details I act in so human a manner, when the Son of God has come into the world on purpose to teach me the will of His Father? How is it possible for me to think of anything else? How is it that I do not envisage all things in

in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto himself according to the purpose of his will: unto the praise of the glory of his grace, in which he has graced us in his beloved Son." (Eph. i. 4-6.) St. Paul wrote in the same strain to the Colossians: "God hath reconciled you in the body of his flesh through death, to present you holy and unspotted and blameless before him" (i. 21). See also the whole of the 6th chapter of the Romans. And St. Peter: "Since he that has called you is holy, be you also in all manner of conversation holy. Because it is written: *You shall be holy, for I am holy.*" (1 Pet. i. 15, 16.)

their relation with this glory that is offered me, and which is the very glory given to the Sacred Humanity of the Incarnate Word? How can I forget for a single instant that every one of my actions ought to make me enter more intimately into this Divine glory, by stripping me of all that is earthly, base, selfish? "We all," cries St. Paul, "beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord."* I ought to be of the number of these. Why until now have I followed them from afar off? Why have I so often separated myself from their holy phalanx, and what was that worth which drew me from their company?

O Master, O Saviour, let not the bitter remembrance of my faults and infidelities discourage and overwhelm me! Is it not Thy Spirit that has inspired the Church with the prayer she puts into the mouth of Thy priests at the moment of the oblation of the Sacred Host: "Receive, O Holy Father, this Host without spot, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, as also for all here present"? Thou willest, then, that every day the priest at the altar and all the faithful with him remember their unworthiness, but since Thou dost consent to offer Thyself for them and by their hands, Thou wilt also have them remember every day that "thou art not come to call those who think themselves just, but those who acknowledge that they are sinners."† Thou wilt have their confidence never falter, but, on the contrary, that they should return to Thee the more trustfully, the poorer and more wretched they feel themselves to be. Thou wilt have them implore the aid of Thy Divine Spirit with a faith the more lively and more certain of being heard, the more empty of Thy glory they know themselves; Thou wilt that Thy prayer, revealing to them in greater purity and brightness the infinite grandeur

* 2 Cor. iii. 18.

† Matt. ix. 13.

of their Christian vocation, should render their thirst to respond to it more ardent.*

Ah, speak, Lord, speak again, that we may better understand the magnificence of Thy designs upon us, and how bound we are to be generously faithful in responding to them.

“And the glory which thou hast given me I have given to them: that they may be one, as we also are one.”

As we know only too well, we are by nature easily inclined to seek ourselves in the use of God's gifts, even those that are most sacred. And if James and John, elated by the confidence Jesus showed them, dared to say, “Grant that we may sit, one on thy right hand, and one on thy left, in thy glory,”† to what feelings of vainglory might not we be exposed, in presence of this glory which Jesus gives us, and which is His own? It is against this He wishes to guard us by revealing to us for what end He is one with His Father: He in us, and the Father in Him, that we may be perfect in unity.

What does this mean, and what is the exact sense of these words? We shall see presently how important it is for us to know this. Already, at verse 11, our Lord had said to His Father: “Keep in thy name those whom thou hast given me: that they may be one, as we are one.” At the twenty-first verse He asks again, and develops His thought still further: “That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.” But He had not yet revealed how we could be one with such a unity; how, by the grace of this unity, the world might believe that Jesus was sent by the Father. This is precisely what He shows us in the verse we have just commented on: “I have given them the glory that thou hast given me.”

* “For all have sinned and do need the glory of God.” (Rom. iii. 23.)
 “If any man thirst, let him come to me and drink. He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of living water.* Now this he said of the Spirit which they should receive who believed in him.” (John vii. 37-39.)

† Mark x. 37.

Now since the glory Jesus has received from His Father and which He gives to us is the Divine life communicated to His Humanity by the Holy Spirit,* and which the Father at His prayer gives to us that He may abide with us eternally, it follows that, very truly and really, we are one with Jesus Christ, and with all those who believe in Him. The Spirit of the Father and of the Son is, in truth, the Divine sap that vivifies both the vine and the branches, and it is in the full rigour of the terms he uses that we must take the words of St. Paul: "For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body."† "For we, being many, are one body."‡ "Of which Christ is the Head."§ All, every one of us, we have but one life with Him.

Hence the consequence follows, forced upon us—it has been drawn out by St. Paul: "None of us liveth to himself, and no man dieth to himself."|| Since we are members one of another, there should be between us all "compenetration" of life: the life of each reacting on the life of all, the life of each multiplying itself in a manner by the life of all.

* Christ is God by reason of His person and the Divine nature (to which His Humanity is united); but because the distinction of natures remains with the unity of persons, the soul of Christ is not divine in its essence; it must, then, be divinized by the participation which constitutes habitual grace (*unde oportet quod fiat divina per participationem quæ est secundum gratiam*—St. Thomas, *Sum. Theol.*) Still, as St. Thomas says again, there is this difference between our Lord and us, that habitual grace flows necessarily for Him from His union with the Word (*est effectus quidam consequens unionem*), whilst in us it is an absolutely gratuitous gift, given us by reason of the relation established by the Incarnation between Jesus Christ and the human race—*propter habitudinem ipsius Christi ad genus humanum: Christus enim in quantum homo est "mediator Dei et hominum" ut dicitur ad II Timoth.: et ideo oportebat quod haberet gratiam etiam in alios redundantem.* (St. Thomas.)

† I Cor. xii. 12–13.

‡ I Cor. x. 17. St. Paul writes also to the Romans: We, being many, are one body in Christ; and every one members one of another." (Rom. xii. 5.)

§ Col. i. 18.

|| Rom. xiv. 7.

When, then, Jesus Christ our Lord gives us His glory, He has not only in view our particular good, our sole advantage. We have not only to rejoice in possessing such and such a good, we have to communicate it. Are we to say, it is not our rôle, it does not belong to us, but to Christ only, to give His Divine life? "Father, the glory thou hast given me, I have given them." Undoubtedly it is He alone who gives it us in principle from the first moment of His Incarnation, for "it is for us men, and for our salvation, that He has come down from heaven," He gives it us effectively at our baptism, and unceasingly He offers it to us always more abundantly.*

But, also, we must accept it. It does not become truly ours save in proportion as we assimilate it, or rather, allow ourselves to be assimilated to it.† We participate in the Divine life in proportion as it takes possession of our faculties, makes them fruitful, and produces acts which bear its impress. And as we are moral beings, because we are free, and God will do nothing in us without us, it is as much as to say that we participate in the Divine life in the measure in which, docile to the action of the Holy Spirit within us,‡ we open our eyes to His light, and fix our eyes upon Him, in the measure in which we surrender ourselves to all the movements He excites in our souls. Thus it is here that each one of us intervenes, and cannot help but intervene, to co-operate in the work of God, or hinder it, in the souls of others.

That definitively it depends solely on each one of us to accept the light or to fly from it, to obey the inspirations of the Holy Spirit or to stiffen ourselves against them, is most certainly true. Nevertheless, that the influence exercised

* "I am come that they may have life and may have it more abundantly." (John x. 10.)

† "I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall not thirst. . . . This is the will of the Father that sent me; that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

‡ All those who are led by the Spirit of God, they are the sons of God (*ii sunt filii Dei*). (Rom. viii. 34.)

on us by those with whom we have come in contact at a decisive moment, whether it be salutary or the reverse, makes itself felt, and has a great share in our determinations, no one will deny.

These influences we exercise in our turn. The words that fall from our lips, the words—and these are the most persuasive and impelling—which proceed from our actions, proclaim our attitude in face of the demand which is for us the offer of the Divine life;* and they go on vibrating in ever widening circles, here arousing, there strengthening, similar vibrations in the souls they touch, vibrations of the holy or evil fibres of our souls, soliciting us to works of life or to works of death.

Do we perceive now the infinite bearing of the Saviour's words: "Father, the glory thou hast given to me I have given to them, that they may be made perfect in one"?

We cannot any longer deceive ourselves as to the adorable grandeur of the providential design of God in our regard. "Thou, Father, in me, and I in them," associating them to my work of light and life.

Shall it not move us to such a generous and powerful emotion as shall snatch us out of our softness and torpor? Certainly we wish to be saved. The thought that we might lose eternal life makes us shiver. And yet, what is the price at which we value it? Too often, alas! by a sort of false humility, we declare ourselves incapable of aspiring to a life all given to God, and we bargain in miserly fashion with Him; we pretend to give Him His share, to measure out our service and yet remain in peace, and fancy ourselves straight and right with Him. What an illusion! and how can we fail to dissipate it if we listen with ever so little attention to the Divine voice?

Give God His share, measure out our service to Him! when Christ Jesus has given His life to this end, that all Christians should be perfect in unity, and that by that the

* "Whether you eat or drink, or whatsoever else you do, do all to the glory of God." (1 Cor. x. 31.)

world should believe and know that He was sent by His Father! But the perfection of the unity, the consummation in one,* what is the condition for its existence? It will exist when each one, instead of considering only his own interests, considers also those of others, having the same mind as Jesus Christ, who, being equal with God, made Himself our servant;† when all, animated with the Spirit of God, will mortify the deeds of the flesh,‡ pride, cupidity, contentiousness, all that divides us one from another; when we shall have one heart and one soul,§ the same sentiments, the same love, the same thoughts;|| in a word, when, being “stripped of the old man and his deeds, and putting on the new, who is renewed unto knowledge, according to the image of him that created him, . . . Christ will be all, and in all.”¶

Undoubtedly this perfect union will exist fully only in eternity, but it is here below that it is cemented. Eternity will but bring to light the travail of consummation which goes on here below in sorrow and mystery. God will have this travail to be accomplished day by day and hour by hour. And since those who receive the Divine life receive it that they may be perfected in one, He will have each one labour at it from the moment he knows the will of God, and in the measure that he knows it. He will have each one labour, without waiting for others to put their hand to the work, but striving, on the contrary, to arouse in others, by their example, a holy emulation.

This is what He wills; and we, shall we of our own free will set a limit to our co-operation with the work that Jesus Christ came to accomplish in the world? We know that

* *Sint consummati in unum.*

† Phil. ii. 27.

‡ Rom. viii. 13.

§ *Multitudinis autem credentium ergo cor unum et anima una.* (Acts iv. 32.)

|| *Implete gaudium meum ut idem sapiatis eandem caritatem habentes, unanimes, idipsum sentientes.* (Phil. ii. 2.)

¶ *¶ Col. iii. 9, 10.*

the more we forget ourselves the more powerfully we help our brethren to triumph over their egoism; and when the Spirit solicits us to triumph over our own by renouncing satisfactions whose only end is the pleasing of ourselves, shall we refuse, with a light heart and untroubled conscience, to promote by our sacrifice that unity for which our Saviour has given His life? St. Paul did not so understand it when he wrote to the Corinthians: "The charity of Christ presseth us; judging this, that if one die for all, then all were dead. And Christ died for all: that they also who live, may not now live to themselves, but unto him who died for them and rose again."*

If we would free ourselves from this obligation we must, to justify our conduct, have the sorry courage to convince ourselves that the revelation made by our Lord of the designs of God upon us, and the consequences drawn by St. Paul, are only pious exaggerations, of which we may take some and leave some, and that to make this distinction is only a wise prudence on our part. May God preserve us from such impiety! The wisdom of the flesh is nothing but foolishness; let us silence it resolutely, and open our hearts wide to the Almighty Word that creates what it speaks in faithful souls: "That they may be perfect in one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

IX.

That they may be made perfect in one, and the world may know that thou hast sent me, and hast loved them as thou hast loved me. (Verse 23.)

Our true vocation, we have already said, is the higher in proportion as the measure of our grace permits us to attain to a more perfect charity. This truth, universally admitted, is brought into special evidence by these words of Jesus. He communicates to us His glory—that is to say, His Divine

* 2 Cor. v. 14, 15.

life—that we may be made perfect in one, and that, *by that*, the world may know that Jesus has been sent by His Father, and that His Father loved us as He has loved Jesus. Now, how can these two ends, of which one is the principle of the other, be realized save by the perfection of charity?

Our glory consists both in participating in the Divine life of Jesus, and in the vocation to communicate it to others. But the essence of the Divine life lies precisely in its being Love:* to participate in the Divine life is, then, to participate in the Love that God is; it is to love as He loves. Therefore to communicate the Divine life is to communicate this love, light up its flame, or make it burn more ardently where it is already alight. Now, either to light it, or to render it more ardent, we must manifest this love, make it known, cause it to be tasted and appreciated, that the desire for and the attraction to it may be inspired, and at the same time a horror for the love which by its nature is opposed to it. It is self-evident that to manifest and make it loved the most certain way is to show how it works. By that, and that only, the world will be brought to believe that the Father has sent Jesus, and that as He has loved Him he has also loved us. This love is in fact so pure, in comparison with human love, so disinterested, so generous, so perfectly oblivious of self, that He who has known how to inspire it, and to dissolve into such perfect unity those who, with their whole soul, believe in Him, must necessarily come from God, and be the Holy, the beloved One, in whom God is well pleased. The flame which could consume the pride, the cupidity, the egoism inherent in the heart of man, and make one all these hostile individualities, is the flame of the love of God. For Jesus to have loved us to the point of annihilating Himself as He has done, constituting Himself our servant even to the death on the cross, He must have loved us as God alone knows how to love; and in order that, under His action, we

* “God is love,” says St. John (1 John iv. 16), “and he who abideth in love dwelleth in God and God in him.” St. John does but sum up in these words, so precise and clear, the whole of the Gospel.

should come to love one another so as to become one, it is necessary that, being loved by Jesus as He was by His Father, the divine flame that consumes His heart should have passed into ours.

It is true, then: to receive the Divine life is to open our hearts to the love that God is, and which He offers us by His Son; it is to communicate this Divine life; it is gradually, and by degrees, to light up and rekindle this divine love in others.

Assuredly, in this supreme prayer, Jesus tells us nothing that He had not already in substance taught, even to the Jews, and especially to His disciples, in the discourse which this prayer crowns. Yet it is not less true that He expresses His thought with a force and clearness so penetrating that the soul is dazzled by it, and is struck with holy fear in face of the glory offered it, and above all at the thought of this unity in which all who receive it are to be consummated. Yes, it is truly fear; for how many are there who, understanding the gift of God in this light, prove that they have accepted it with all their heart, by loving their brethren with a love that produces unity; who live only to cast down the barriers and destroy in the fires of this love whatever is an obstacle to it? But however great may be our fear, seeing what we are, and to what a divine work we are called, who would not take courage on hearing the words that follow of our Lord to His Father?

X.

Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. (Verse 24.)

“I will.” This, from the lips of Jesus, shows us clearly what His prayer is when He addresses Himself to His Father. Although it is the Man who speaks, it is the Divine Person who expresses Himself through His Humanity. The prayer of Jesus is not, then, a prayer in the proper sense of the word—

a prayer such as would be even that of the Blessed Virgin Mary, although that would be all-powerful over the heart of her Son; it is the manifestation of what He *wills* to do in us, the manifestation of the ardent desire of His soul, of the desire which is, really, His whole soul, the whole reason of His life here below.

Alas ! we are free to resist that will. But, miserable as we are, unworthy even of every grace, from the moment that we also will what He wills, and that, profoundly humbled and grateful for His passionate desire of our salvation, our prayer implores His holy operation, every obstacle is taken away and the work is accomplished—on the condition, however, that we accept to go by His ways, without presuming to impose ours on Him, and this without surprise that He does not choose ours, loving all that He wills, for this simple reason, that His only will and desire is that we should be “there where He is.”

There where He is ! Where is He, then ? He is in His Father, as His Father is in Him: “That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us.” This prayer, this will of our Lord’s, will only be fully realized in heaven; but it will not be realized there save in the measure in which here below this unity has been perfected. What He wills, then, is that even now we should become one with Him, to be therefore one with the Father, and consequently living in Him, dwelling in Him, because He has come to dwell in us. “If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him.”* And a few verses earlier: “He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”† And now: “Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me.” This is what He desires, and we must repeat it to ourselves

as the perpetual canticle of His love: we must sing it until our soul is holily inebriated by it, till everything else shall become as nothing to us, because those adorable realities have become our all in all.

O Jesus ! may Thy will be accomplished in me. May I be of those blessed ones whose eyes see.* May I see Thy glory—that is to say, Thy Father, His Divinity living in Thy sacred Humanity; may I behold it in order that I may desire it, love it; open my soul to it; and may it manifest itself more and more fully in me, to excite more and more my desires, and to absorb more and more† within me all that I am. May it thus render me like unto Thee, so that, the work being finished, I may see Thy glory as it is.‡ O Jesus, with Thee may I eternally bless Thy Father for having given me by Thee this glory, which He has given Thee because He loved Thee before the creation of the world.

The glory Thy Father has given Thee is Thine by essence, for Thou art the Son of God by nature, and Thy Sacred Humanity that the Father has loved with an eternal love§ would have had the right to enjoy it during the days of Thy mortal life. Thou didst strip Thyself of it for love of us, that Thou mightest convince us that Thou art truly one of us, the firstborn among the brethren;|| to teach us also that, although Thou hast given us Thy glory now, our life here below must be hidden with Thee in God,¶ that we must

* “Blessed are your eyes, because they see.” (Matt. xiii. 16.)

† “For we also, who are in this tabernacle [our body], do groan, being burthened: because we would not be unclothed [of this body], but clothed upon [with Jesus Christ], that that which is mortal may be swallowed up by life.” (2 Cor. v. 4.)

‡ “We are the sons of God, and it hath not yet appeared what we shall be. We know that, when he shall appear we shall be like to him: because we shall see him as he is.” (1 John iii. 2.)

§ This is Maldonat’s interpretation, and follows that of Cyril and other of the Fathers.

|| “For whom God foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the firstborn amongst many brethren.” (Rom. viii. 29.)

¶ “For you are dead, and your life is hid with Christ in God.” (Col. iii. 3.)

share in Thy ministry to our brethren who are Thine, obedient like Thee even unto death, attached like Thee and with Thee to the Cross.* Thus will all justice be accomplished, and the last words of Thy prayer be realized even in this world.

XI.

Just Father, the world hath not known^e thee: but I have known thee. And these have known that thou hast sent me.

And I have made known thy name to them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them. (Verses 25, 26.)

It is just that the Father should realize the desires, the will of His Son, expressed in this prayer, and that those should share in the glory of Jesus who have believed in Him. The world has not known God; it might have known Him in Creation, it has not sought to see Him in His works, and to render Him the glory and thanksgiving which are due to Him. The Word was made flesh: He has come to say "what he has known, what he has seen, and the world has not received his testimony."† The faith of those who have attached themselves to Him, and who by Him have learnt to know God under His true name of Father, must receive their reward, and it will be by an increase which shall know no limit, neither in time nor in eternity, of the knowledge of God as their Father.

"I have made known thy name to them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them."

This knowledge (pardon the repetition, it is so important

* "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, . . . he humbled himself, becoming obedient unto death; even to the death of the cross." (Phil. ii. 5-8.)

† Rom. i. 19, 20.

it should not be misunderstood) proceeds from the action, freely and lovingly accepted by the soul, of God, inasmuch as He is our Father—that is to say, inasmuch as He desires to beget us to His likeness, to make of us His true sons, to put His life into us. And precisely for this, to remind us that this life is all love, our Lord says: “I will manifest thy name, that the love with which thou hast loved me may be in them.” And how could He be with us otherwise, than in making us love as He has loved the Sacred Humanity of Jesus,* in making us love as the Sacred Humanity has loved us, in such sort that this love, this life of love, taking possession of us, Jesus may be in us, since this life is His life? “I will manifest thy name, that the love with which thou hast loved me may be in them, and I in them.”

Jesus! grant that I may believe; increase my faith in this will which is Thine, increase the faith of all Thy faithful in this desire to make manifest to us this name of Father, which reveals to us so wonderful, so incomprehensible a love. May they become more and more numerous, “those who receive Thee, who believe in Thy name and the name of Thy Father, and to whom Thou givest the power to become the sons of God.”† Thus may this unity be perfected in Thy Church first, and by her in the world. That which we feel in ourselves, and see in those around us, even among our brethren, which casts obstacles in the way of this unity, is a perpetual and formidable trial to our faith. “Turn away my eyes from what is passing, from all which is only appearance and vanity,”‡ that we may attach ourselves solely to those adorable realities which reveal Thy word, and of which the Holy Eucharist is at once the symbol and the pledge. Yes, Thou dost will to give us Thy glory, Thy

* “May these, by their participation in the Holy Spirit, love as Thou hast loved me (that is to say, with the love with which Thou hast loved me).” (St. Thomas, *Expositio in sanctum Jesu Christi Evangelium secundum Joan.*, in ch. xvii.)

† i. 12. (Notice that to believe in the Name of Jesus, Son of God, is to believe in the Name of the Father.)

‡ Psalm cxviii. 37.

Divinity; Thou dost will to live in us; Thou wilt have us become thus members of the body of which Thou art the Head, which is Thyself, in which—shall I dare say it with Thy apostle?—Thou dost complete Thyself.* Yes, Thou wilt that all that seems in appearance to be should disappear before the eyes of our faith, that they may remain fixed on the things invisible,† attested by Thy words and by the Sacred Mysteries. What matters it what we see! what matter the attacks, even the most furious, of the world that rejects us! “When I shall be lifted up from the earth, I will draw all things to myself.”‡ Jesus has willed to make all things one on the cross and by the cross. Let us go, then, we also, and let us die with Him.§

* “For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ:” (*ita et Christus*, literally: so also is Christ, which signifies clearly that Christ is only Christ, whole and entire, *with His members*, as the body does not consist only of the head, but *of the head and all the members*.) (1 Cor. xii. 12.) This is why St. Paul writes again to the Ephesians (i. 23): “God has given him [Jesus Christ] as head to the church which is his body, the fulness of him who is filled all in all.”

† “For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal.” (2 Cor. iv. 17, 18.)

‡ John xii. 32.

§ John xi. 16.

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